



GREAT, SLEEPING COLOSSUS

FRANCISCO GOYA

We are the people who have learned how to do things, but have failed to do them. This is the greatest sin of our time. We have become the "all wise" as far as answers are concerned, but we have become the blunderers of the world in applying our wisdom to the processes of our living. We have stretched life to new dimensions and plastered it with a thin coating of words without deepening it. We have achieved the distinction of being the generation that knows about without becoming the generation that *does anything about* the things we know about. The gap between the knowing and the doing is responsible for the unmeasured distance between hate and love, truth and

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falsehood, war and peace, illusion and reality, and death and life. For love, truth, peace, reality and life are actual processes of the thought-out action.

The gap between the knowing and the doing on the campus is nothingness in academic dress. To fill a gap requires a strong cement that sticks to sides of openings; to bridge a gap requires a structure built on sure foundations and that is held in suspension by accurate balance. Knowledge of them is, of course, important, but the gap remains until trained hands fill the opening, or until disciplined minds supervise the building of the bridge.

The gap is nowhere more in evidence than in the classroom and the dormitory. We have acquired the capacity to diagnose our ills with uncanny exactness, but we are powerless to do anything to cure the trouble. After we have analyzed the world situation, and our relation to it, until we marvel at the acuteness of our thinking and the brilliance of our perception, we are frustrated because we seem unable to start a remedial process. Peace is a ghostly apparition which vanishes in the revealing light of everyday living. Evening bull sessions on world order end in striking analyses and, more often than not, in remarkably correct diagnoses. Yet we seem unable to do anything about the situation. The complexity confounds us. We cannot bring the insights of our faith to bear on the actual problem. So we go on talking; pulpits resound with words that should call us to living; platforms echo with the statement of the troubles; classrooms let the faint noise of clever solutions die in the security of campus life; the deterioration of relationship in the world grows more alarming.

For most of us, the word has not become flesh in religion or in social and international relationships. We are the great talkers, the magnificent spewers of words. We are the hungry hounds for the printed page, the curious gluttons for the picture and the cartoon. Yet the print fades, and the pictures become dim in the neglect that never carries the print into deeds and the picture into action.

Sermons remain sealed in churches; ethical standards are bottled up in the stale air of classrooms; and statesmanlike solutions to problems die in the vaulted arches of legislative chambers. The task of this generation is to loose the sermons from the churches into the market places, to release the ethical standards from the classrooms into the places where we live, and to help in the resurrection of the statesmanlike solutions from the tombs of capitols into the corporate living of men around the world.

"Be ye doers of the word" means that we must know the word both as word and as flesh. It means that we must know truth and live for it. From that we cannot escape if our doing is to be anything more than so much busyness. We cannot escape the knowing, for without it we will never find foundation. To get it we must be grounded in a philosophy of life and a theology that acts as structure for our action. This is the first and greatest imperative in all our knowing. It is the center and the mainspring of all knowledge.

The word must become flesh in us. In this month, when lives of just men are reminding us of our own little lives, often smothered by the plethora of words that we ourselves have uttered, let the declarations of rights of mankind become the demonstration of right living for ourselves. Let us declare once again that we are Christians, and that the power of God is in us, by making Christianity more than pious utterances, by making Christianity a lived fact on the campus.

Mourning Becomes the 20th Century

*The triple gods of freedom, individuality and reason are dead.
Are we to perish with them?*

ROBERT HOFFMAN HAMILL

FOLLOWING the Napoleonic wars, British students wrote to American students, "The times are pregnant with great events, nothing sleeps now, all is motion—ours is no day for a dull and lifeless Christianity." Such sentiment sounds a bit dreamy now; it is sticky, decorated with hope; it expects the future to give way before the dreams of the rising generation. The modern student reads it with his tongue in cheek, perhaps with a smirk on his face.

Supreme Court Justice Oliver Wendell Holmes wrote of his youth in the Victorian years, "... our hearts were touched with fire ... life was a profound and passionate thing ... we scorned nothing but indifference, and while we did not pretend to undervalue the worldly rewards of ambition, we saw with our own eyes, beyond and above the gold fields, the snowy heights of honor." (Note: *Yankee from Olympus*, p. 308.) And that sounds Victorian! The time shortly came when the Student Volunteer Movement made the mighty vow, "The evangelization of the world in this generation!" and to that crusade the modern student scoffs, "Naive!"

No single sentence can catch the temper of the modern man, especially of the young modern. Tangled tentacles of thought hold his spirit captive. His disorder is too unruly to submit to definition. All around and within is a sour, hopeless mood. To understand himself, the student need not try to bury all the dead gods, but he will profit by trying to specify a few pertinent factors in the modern mood, especially those which relate to the campus. Nothing ails the campus which does not also ail society, but the campus gives its own twist to the social troubles. For the moment, the student needs a bifocal vision: to see both his campus and his surrounding society in focus.

THE trinity has died. The triple gods of freedom, individuality and reason have perished, and others with them.

Freedom is gone. Not political freedom, obviously. The freedom of a man to vote, to say no to the boss, to get a letter printed in the newspaper, to

worship or not worship according to his conscience or lack of it: these freedoms remain alive. But the deeper freedoms—the freedom to make a living without elbowing his fellowman; the freedom to be respected without regard for his father's color or his own creed; the freedom, if his skin is dark, to walk or eat or sleep where he wants to; the freedom to grow to manhood without having to drop bombs on men he doesn't know and doesn't hate—have died. More pathetic than their death is the fact that few men mourn it. Modern man accepts these encroachments upon his personal life with too little protest. For the sake of sad security in a troubled world, he seems willing to give up the freedoms which he declared for himself two centuries ago in the declaration of the independence of man. It is the free man who has died.

Individuality is gone. Beginning about five centuries ago, western civilization flowered with a profound respect for individual differences. Every man developed his peculiar talents and tastes. Then technics and science arose, knowledge expanded, business sprawled, until more and more people began to behave more and more alike, so that now, distinctive individuality is rare. The radio and movies fashion the mass mind. Nations demand mass obedience. Mass education guides all children through identical studies. The instruments of science, created to be servants of man's freedom, turned upon their masters and enslaved their creators. As a result, the individual man feels victim. "I am caught in a mass culture, helpless. The tide sweeps me with it. I cannot assert myself." No longer does he feel that he makes any solemn moral choices. He feels pressured into his decisions. His environment controls whatever his heredity did not determine. He lives in the crowd, hides in the crowd and excuses himself by complaining of the crowd's pressure. He is a number, a name on the tax roll, a card in the military files, a seat at the commencement exercises. As an individual, with any sovereign existence before himself or God, he has died.

Reason is dead, too, or at least, dying.

Reason still commands the worship of man, but its power to awaken enthusiasm has been dethroned; dethroned by the psychologist who demonstrates how the mind is the weak sister of the family of human impulses; dethroned by the sociologist of knowledge, who tells how thought is "cabined, cribbed and confined" by the cultural climate; dethroned by the Marxist who shows how thought is relative to what does or does not go into a man's bank account. If "reason" may mean, too, the sensible, sensitive power to guide one's own life in loyalty to discoverable good principles, then reason indeed is dead as a dormouse. Modern man doubts that any such good principles exist, outside himself. Consequently he indulges in what Mumford calls a "practiced indifference to cruelty." He accepts mass exterminations of civilian women and children, in the guise of strategic bombing, thus paying lip homage to "efficiency" and "accuracy" if not to righteousness. He holds no expectation that good example would influence anyone; hence he relies upon military power in such devilish forms that it gives advantage only to the aggressor; this means moral abdication. He boasts that he has put away the faggot and rope, but he takes up the horrors of movie thrillers and comic magazines, which clutter up the lounge room of many college dorms and ought to fill a cultured man with nausea and disgust. If reason means the supremacy of intellect and good taste, clearly, the reasonable man has died from the modern world.

No wonder T. S. Eliot can say that this is the most irreligious age since Christ. Modern man has no gods and feels no need of any. He has murdered his earlier loves. Erich Fromm has warned us that the prevailing lack of faith is no longer, as it once was, a fight for intellectual freedom. In former times, skepticism meant the struggle against superstition and irrational conformity to creeds; nowadays, skepticism expresses only a profound confusion and despair. (Note: *Man For Himself*, Rinehart, N.Y., 1947, p. 198 ff.) Voltaire and Huxley worked to destroy faith in the

uncriticized gods; but to be their kind of skeptic today is to bomb an abandoned village.

THE most inclusive thing to say about what modern man does believe, is that he has become profoundly naturalistic. "He has lost the sense of there being anything beyond, or above, or outlasting, the ongoing natural process." (Note, H. H. Farmer: *The World and God*, Harper, 1935, p. 2-3.) Modern man believes only in the here and now, in things that can be seen and things that die. He sees no cosmic direction, only the blundering of biological growth, economic hunger, nationalistic impulses. Science is his chief pride and joy, economics his major hunger and thirst. Underlying his working life is his working faith, which consists of axioms unconsciously and tenaciously held. Emil Brunner has listed sixteen such axioms (Note: *Christian News Letter*, No. 278) from which these are adapted to describe the American climate of thought:

1. Everything is relative; there is no absolute truth, or if there is, it is unknowable; hence there is no right or wrong except as thinking makes it so.

2. What cannot be proved is uncertain, probably unreal; and only those things can be proved which are visible and tangible; others are matters of private state or interpretation; scientific knowledge is certain, while faith, like warmth and color, is uncertain.

3. The big things and the new things are the great things. A big nation has rights over a little nation; a new book is wiser than an ancient one. And man, because he is small in the universe, is also little.

4. I cannot help being what I am. Heredity accounts for my limitations and environment for my prides and prejudices.

5. Freedom means independence; "must" is contrary to freedom.

6. Justice means equality; any inequality is unjust.

7. Man is free to have or not to have relations with God.

8. Sin is mainly ignorance; knowledge can correct it.

9. A sense of sin is psychologically unhealthy; the feeling of guilt is harmful to the personality.

10. All human concerns are equally important; to insist that religion be prior to sport, for instance, is arrogance.

11. Every opinion deserves full respect; hence one religion is as good as another or as no religion; religion is a man's private affair.

12. Many are more than one; therefore obedience to the state is compulsory, and patriotism is the highest virtue.

13. Moral example is seldom strong

enough to convince evil men; the good nation must rely upon force to demonstrate its way of life.

14. The wise man must look out for himself; no one else will.

Such unspoken, unformulated axioms rule the modern mind from below, and precisely because they are from below they govern like gods.

THE modern mood includes a sense of blocking, a frantic frustration to personal growth. The individual, especially the student, feels lonely and lost. Since the war, he feels he is not needed. During the fighting days, he counted for something big. Depending upon his age, he produced weapons or hurled them at the enemy; he collected scrap or saved grease; he bought bonds, entertained the soldiers, or somehow contributed to the necessary, if nasty, work of the world. But now the soldier returns to the campus, just one more citizen, is shoved through classes, is robbed of his pay by inflation, goes begging for a house and faces an unshaped future. In a profound sense—indeed, in a sense so deep he would flare up in anger if you told him—he prefers war to peace. War creates a demand for him and his talents. War blinds him into a camaraderie where men who love life to the full are yet ready to lay down their lives for him, and where he knows the exaltation of taking life into his own hands and gambling it for big stakes. Mussolini was right; war brings out the heroic in man (what else it brings out, Il Duce did not pause to think). Peace brings out the dog-eat-dog in man. War is attractive because peace is so very unpeaceful and revolting: bickering between allies, strikes and booms and busts, quarreling in high places, monotony in low places. As a result, he loses the tang and spice of living, and a nauseating sense of futility creeps into his spirit.

No one feels quite so frustrated as the intellectual—the man who works with his mind, the student who takes out those precious, energetic years to study. They above others feel useless. The volcanic eruption of emotion and irrationality in the last war seems to dis-



credit forever the labors of the intellectuals. Now, in peacetime pursuits, ideas don't weigh heavy in the world's scales. The artist and writer, teacher and minister, social welfare worker and public official, who deal with the intangibles of truth, beauty and justice are rewarded with the intangible satisfactions, whereas the movie star and prize fighter, the speculator and business executive are paid hard cash for their very obvious products.

This frustration prompts many young moderns to flirt with the forbidden goddess, pure pleasure. "Eat, drink and be merry . . ." "The purpose to live my earthly life to the full," says Max Eastman in his autobiography, "has been the one steady and arrogant and implacable thing in my breast. . . . Happiness is the chief end of man . . . it has been the legislator, the court of last resort, and king among my motives, holding the same place the Bible of Jehovah held in those I stem from, and commanding the same devout and dangerous passions." (Note: *The Enjoyment of Living*, p. xiv-xv.) If others were as brazen in deed they would dare to be as bold in words, for their motives are just as epicurean. They choose jobs very frankly for the size of the pay check. On campus they "never let their studies interfere with their education." On Sunday they worship or sleep or clean their rooms or play ball, depending on how they feel. They develop no disciplines, for they see no joy beyond the joyless discipline.

This leads to colorless living. During the war, Bonaro Overstreet wrote about John, reported missing in action. She remembered how John as a student had always been missing, missing from the places where he wanted to be. He missed making the team, missed having dates, missed getting his writing accepted, missed campus honors.

If he is dead, I have no new words of sorrow:

Having already mourned the thousand deaths—

The thousand little deaths—he has died before.

For the tragedy of John is the tragedy of the modern campus. Modern students, countless of them, have,

. . . made life simple

By learning not to have great expectations . . .

By learning to stand in line . . . and wait . . . and lose.

To apathy or bitterness they've yielded

The place where hope once lived . . .

We did not notice

The piecemeal death of their human power to care

What happened to other people: the
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"Not Good if Detached"

Where two or three are gathered together in a Caring Fellowship
the New Testament koinonia can become a reality.

McMURRY S. RICHEY

"NOT GOOD IF DETACHED"

warns the student activities book ticket that opens the stadium turnstile to you and you alone. You ponder that aloneness amid a vast impersonalism which makes it necessary on campus as in society at large to identify you *individually*, but reduces individuality to the dull lifelessness of name or number, not *person*. Yet the very game this ticket opens to you—football, maligned for its tail-wag-dog role in college education—is it not one of the desperate efforts of an uncoordinated mass of individuals to recover a sense of community and of personal significance within it? And this synthetic, calculated drumming-up of "school spirit"—is it not a search for a sense of belonging?

"Not good if detached" goes for students as well as for tickets. But consider how you are detached. Not only have you come away to college and loosened bonds of fellowship that made you count as a person in home, school, gang or church, but you have matriculated into a multitude of the detached. Colleges are self-consciously, rationally, even proudly individualistic, and consequently impersonal. For the campus, like the impersonal society around, still sings praise to that idol of our political, economic, educational, even religious life—the *individual*, the self-sufficient, autonomous individual, with *fortissimo* on his rights, and *crescendo* as to possibilities, but *pianissimo* about duties binding him to others. This idolatry is an old heresy, a false abstraction from the Hebrew-Christian evaluation of man: man who is the intended man only in community with his fellows and under God. Man apart from fellowship is an abstraction, a phantom; and college life can be an unhappy hunting ground of detached phantoms needing fellowship to become real persons.

Actually you do not tolerate detachment. You and your fellow phantoms cannot endure the logic of this idolatry, this pretense at self-sufficiency and denial of community, any more than the stricken world can longer endure its consequences. In hunger and thirst for personal relationships, you seek and find nuclei of fellowship amid a multitude of individuals. College becomes for you not

only the logical extreme of impersonalism but also the crucible for forging its antithesis, comradeship. You find comradeships variously and unexpectedly, around tables, or ideas, or sex, or play, or propinquity, or common cause. But in some the level of "belonging," of beginning to count as a person, will be too low. Inadequate fellowships, they merely aggregate self-interest, multiply competition, perpetuate conflict. Ego uses groups, and groups use ego, both to advance their own. Even church fellowships are tempted to capitalize on attention-hungry egos short of giving them the living bread of satisfying fellowship. Ego is not good if detached.

SHORT of fellowship, relatively detached, you are still good lab material for the psychologist. His precocious fledglings will delight in analyzing your mental innards. How come you do me like you do? they ask. Chief answer: because you are detached, lonely, insecure, hungry to be needed, to count as a person, to have fellowship.

There are inadequate and boomeranging ways of grasping for recognition, attention, a feeling that you count. You can try books, and keep your nose there. Some do. At last count, there was room at the top. Competition is the gospel of individualism, and the Nemesis of community. If you're a good-looking phantom and can afford clothes or convertible, power to you and your old ego. Maybe you'll settle for talk, its easier than study and cheaper than things. Tell them how important you are. Watch every lapse in conversation for your chance to take over: "Now, I . . ." Or tell them off, boss them, busybody about. Or cling, stick, angle for compliments. One way or another, they'll have to notice you. Or try a pose, a role—as cynic, clown, rake, or radical. Any pose will get you some attention, bolster your ego—until you begin to think or are alone. Then . . . despair, loneliness, anxiety, remorse for the inner and outer chaos wrought by rampant ego. Insecurity drives us to desperate bids that isolate us the more. Who will deliver us from this spiral of strut and sulk and empty self-gratification?

THERE is a redeeming fellowship, a community of man with man and both with God, an answer to your search for self-realization, your hunger to count, to be needed, to be loved, to find yourself.

Perhaps it will be this way with you:*

You may begin by discovering a new friend who shares your earnest but vacillating concern to use life well in the service of God and man, to make some saving difference in the world around you . . .

You feel strengthened just to be around another who bolsters your better rather than your selfish drives, before whom you can talk with freedom . . .

You explore some mental trails together with exhilaration at shared discoveries and further trails beckoning . . .

You broach the subject, hesitatingly, of meeting together to pray and talk and work, somewhat after the pattern of these fellowship cells you've heard about and wistfully wanted . . .

You find another two or three, talk the matter through, plan a time and place, and begin to think you've arrived . . .

You come together, with this beginning of a deep caring for one another because of common goals, and a growing insight into how the love of God toward your fellow calls for yours too. . . . What is love, you ask yourself. . . . Not something sticky and sentimental, but a steady concern for the other's best, in terms of what God can make of him . . .

You pool notions about the world and what ought to be done about it. . . . You learn respect for a fellow's ideas, not because they are right but because a brother is worthy to be heard . . .

You worship together, possibly for the first time in your life relying not on planned program or worship leader but on God who is real to the gathered, expectant fellowship. . . . You pray for each other, and see yourselves in the context of God's will for the world around you. . . . Together you will share meaningful scriptures, devotional treasures, new insights, till you are bound in one at a level you do not put in words . . .

You will visit some discussion group in

* What follows is more or less the autobiography of a certain fellowship cell.

church and school, and sense the difference between impersonal gatherings and the caring fellowship . . .

You agree upon spiritual disciplines for daily living. . . . You want help for Christian living on the campus, a creative relationship to books and profs and time and other students. . . . You are strengthened in the fulfillment of disciplines by mutual expectation, example, honor . . .

You undertake a hard job together, a meeting of human needs, and find a glow of satisfaction in hard labor shared or in the struggle to open men's closed minds to God's light . . .

You put yourself in the other's shoes and begin to help out in little and big burden bearing . . . and learn to be helped without wincing at surrender of independence . . .

You talk of sharing, of a cooperative, of money at work for others . . .

You grow in social concerns. . . . You trade in your old self-conscious liberalism for humanity's sake on a new model of concern for persons loved by God and hence by you. . . . You begin to think about persons on busses, especially in back; and about persons in the cafeteria line, the classroom, even prof's chair. . . . Could it be?

You go to a student conference and find delicious reality of immediate fellowship with others of shared concerns and commitment. . . . The days will come when you and they are scattered the wide world around. . . . You remember that line from Diognetus, "Christians hold the world together . . ."

You bring others into your fellowship cell. . . . Can you witness to them of your discovered realities and agreed-on disciplines, and keep clear of self-righteousness and pride? Can you be patient till their self-display and long-windedness are tempered by the security of a fellowship wherein no fronts are necessary?

You squabble, or push your ideas over on someone, or let down in disciplines or attendance. . . . You see the Kingdom slipping away. . . . You feel disillusioned. . . . Your old egos were just hiding, weren't they, putting best foot forward for a while . . .

You rethink it all . . . and forgive. . . . You get a glimmer of what grace is, and sin, and human nature, having a lot of all three. . . . You begin to see now a deeper need for fellowship, and a deeper level of forgiveness. . . . You've found no pat solutions, no permanent refashioning of your ego. . . . You wonder if you'll

ever be a safe person to have around without the restraints of fellowship. . . . And can the world be safe at all without fellowship. . . . What a job God has! And you . . . and your cell, to be salt of the earth, light of the world . . .

You accept yourself, not the glossed-over self you meant to be and offered in fellowship, but the self you really have been all the time. . . . You accept the others as they are . . . as God accepts them. . . . What a relief now that your front needs no more propping up . . .

You learn what Paul was writing about: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things." (I Corinthians 13:4-7, R.S.V.)

You begin to share in the Beloved Community, the Caring Fellowship, the perennial successor to the New Testament *koinonia* whose vivid experiences of personal redemption in a fellowship mediating the love of God made memorable and worthy of record the words: "Where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20.)

NOT YESTERDAY

I

Not yesterday,
Not tomorrow,
Nor a year ago;
Nor rising quickly
For something—something:
Nor walking slow
One Sunday evening,
Late—late.

Not when glancing
From this door
One frosty afternoon
In October; nor sealing
Windows carefully
Against snow-fly
In November

Now,

This day—its hours—
Its several minutes:
Gone, even as you
Count them.

II

Today

Comes, or goes,
Like the thief proverbial,
Never seized
Red-handed with his burden;
Today, at midnight,
The pumpkin coach
Departing—with the tone
Of twelve still
Sounding.

Today

Counted as the bird
Upon the wing; or
Measured
By the bubble
Current-borne
Ahead; bursting
As the water flows
Beneath this bridge—
Here—Here—
Beneath
Your eye.

—Horace E. Hamilton

Particular Pebbles in the Campus Pool

*The effects of a student in the university
may be not unlike the ripples from a pebble dropped into a pool.
Still, while some are distant and weak, others may be strong and farreaching.*

NOMA SOUDERS WILKEN

THE LARGE state university campus, pagan though it may be, nevertheless gives the Christian student an opportunity for realistic living that far exceeds that of the small private campus with its "Christian" atmosphere. With the teeming thousands of students, of all economic backgrounds and beliefs, the average Christian probably meets more types of human beings than his sheltered life will ever again allow him to meet. And with this panorama, he finds all the problems of living in our democratic society. Here on our campus where 15 per cent of the students are Jews, 10 per cent Roman Catholics, and 40 per cent without religious preference,* the Protestant Christian student immediately finds himself faced with 65 per cent of the student body who either differ sharply, are hostile or are indifferent to his beliefs. And these are merely statistics! How many of the remainder prefer, but do not profess Protestant Christianity?

What has happened to the world of our dreams? Where can it be found, if not on the university campus where all are "seekers of truth"? Is it possible that intellects reflect the disillusionment of our civilization? Or have they yet to see the values of life guided by Christian principles?

The Christian students have a job—a job of evangelism. Whether the methods are old or new, through individuals or groups, is important but not decisive. What we are beginning to realize is that the spirit of evangelism, rid of its disastrous connotations, is badly needed by the Christian students today. They need to raise the position of Christianity in the eyes of the 40 per cent in order that indifference and scorn may give away to respect if not conversion. How can this be better done than through intensive personal effort? But for this there must be students deeply consecrated to the Christian faith, whose living will embrace at least the following two patterns.

1. *Selective living.* With Joshua we Christians echo, "Choose ye this day whom ye shall serve." Although life seems but a process of choices, the one whom we would serve will be the primary choice, and it will determine all others, whether that choice be money, fame or Almighty God. And the Christian student, while all about him rages the fanfare for the lesser but more popular deities, must make his vow with quiet determination.

However, there is another choice that all students have made—many without realizing its significance: the goal of educational training that will prepare them for life—a goal to be gained in four or more years of intensified university experience. The reasons for this choice will depend upon the god to which each offers his life, but this is the immediate goal, and that which hinders progress will be an enemy.

What differences will these choices make in the way a Christian approaches living on the campus? First, because of his temporary emphasis, he must live almost completely in the world of the campus! But the world begs for the trained, you cry! Yes, the world begs for the trained, not for the novice who has little more than high idealism. There are many people who are eager to exploit the abilities and personalities of college students, and many egos respond as fertile fields for flattering attention unless this goal and the sidelines are placed in perspective. There is a time for everything. This is his time for preparation.

However, he need not lose his sense of Christian imperative and awareness, for there are many needs in his "world" that he alone can satisfy. These he must choose with constructive limitation that his main emphasis of vocational training may be supported with a complete Christian life.

Within our campus world there are more than one hundred groups organized for social and service purposes. Here looms up a too often ill-considered choice by the Christian student—the choice that

must be made in light both of the effectiveness of his own growth in Christian experience and his evangelism of that indifferent majority. Will he repulse the influence and companionship of other professed Christians and alone make his influence felt? Or will he find refuge in Christian agreement and attempt to retreat from that other, troubled, more pagan world? Our guide comes both from the saints of the Middle Ages and the social gospel of the nineteenth century. Christian students must associate with others of their belief in order to maintain their own vigorous purposefulness. They need the mutual help and at times the sympathetic refuge. However, *the church must not be a hiding place for maladjusted personalities!* "Go ye into all the world" still echos—and we go into this pagan world of the campus to make Christian principles work.

2. *Creative living.* Our present-day campuses are straining with the dead weight of lethargic students. What was once a creative participation on the part of American citizens has degenerated into mere "spectatorism" or participation on the basis of promotion. This is brilliantly focused on the campus where sorority women are classified either as "date" or "activity" women with almost mutual exclusion. The popular emphasis most often is put upon the "date" women with the tendency to professionalize those who enter service activities of campus life.

The implications for creative participation will be first, an awareness of personal capabilities and a sense of duty to invest them where they are most needed. In all areas the crying need today is a sense of responsibility to the group. Irresponsible anarchy is destroying much of the effectiveness of group life.

The Christian knows that creation is at the very depth of his being—for is not the One from whose image he is fashioned the Creator of the universe? His selective living will produce simplicity, but each facet will be entered into with intense creativity.

* These are the appropriate percentages of religious preference of U.C.L.A. students compiled from the fall 1948 statistics of the University Religious Conference.

The choice to become trained so that one may maintain himself and his family financially has a special significance for the Christian. Vocation cannot be other than a creative process, for if it is answering God's call in one's life, surely that answer can be neither sitting back disdainfully, nor attempting to "polish up the boss." If the Christian student *really* felt a consecration to service, no matter what his choice of profession, would he waste creative efforts by

- using the hours when he is least capable for study, when surveys show that the average college students waste nearly thirty hours a week?
- complaining of professors' indifference when he gives them almost no consideration?
- worrying so much about grades that he is tempted not to rely on his own ability?
- putting off study on exams until he "must" drug himself so he can cram?
- bragging of his ability for cutting classes?

Of course, he answers, "No!" Even the girls who have entered college, not so much to prepare for a specific vocation as to obtain general knowledge—and, perhaps to find a husband—cannot afford to submit themselves to techniques which animals reject! Our generation of students has waited too long for its education to be handed to it. The Christian students must set the patterns of creative learning.

Outside the classroom, as within, it is easiest to adopt the standard of the group with which one is associated. And all but the really consecrated will tend to adopt a double standard. The Christian student may carefully avoid telling his popular associates that he claims any religious principles and belongs to a Christian organization. He may justify his action, by silently thinking, "This fellow isn't the *type* who would be interested in the

Wesley Foundation." True, he does avoid the arrogant righteousness of some evangelists on the campus who are using nineteenth-century methods. He may laugh with great mirth at the student who with religious fervor solemnly asks another, "Are you saved?" Funny it may be, but it will take the same consecration on the part of students using modern methods to refrain from passing off their own beliefs and activities lightly when confronted by those who worship the popular gods of today's campus. Shame and weakness are not characteristics of a Christian! Yet we must realize that Christians cannot force their absolute ideals on the others who do not realize the importance of them. They have not the right nor would they accomplish much. In group decisions of the pagan world, whether they be social or service, the Christian must compromise. Dictatorship is not an element of Christianity. Therefore the student must be satisfied that for each effort he has made the group has compromised on a higher level than would have been possible without his influence.

But where one student may not stand for his principles for shame, another may lose his principles through tolerance. We Protestants have been wonderfully tolerant! It has been born out of our respect for the individual and his right of thought and expression. However, too many of us have taken the unrealistic attitude of "live and let live," forgetting that if freedom is for the purpose of acquiring truth, we have a duty to teach and act upon the truth as we see it. He goes nowhere who goes all ways at once!

But it is in fellowship with other Christians that the student can most nearly reach fulfillment in creative activity. This is not always, but should be, the more ideal society according to Christian standards. Compromise here will be made only on the basis of techniques for reaching the common goal.

Within this society a sense of the individual's development is present. This is free, however, from the degenerating conformity demanded by Lady Custom, for the sense of exploration is always present. The socially ill-adapted student can find the values hidden deep within himself that could not be drawn out by the formulas of success offered by the pagan gods. Here the many areas of creative living that the world has passed by can be rediscovered from the archives of the past saints.

Our parents have known somewhat of discipline, but today's student must learn from the beginning what self-discipline can mean. This will be much easier through the help of a small group to which each member contributes and submits. The areas of discovery are ones sorely needed by the modern Christian: a study of the nature and use of a Christian's time, his money and his body; experimentation with prayer and the discipline of daily meditation and problems of social and personal relations in the light of Christian ethics. Thus this society can be life's laboratory to which the student brings his problems, elements and results. The "trial runs" are made by analytical Christian students, but before they can claim their product for market, it must be tested on that pagan world of the campus and hold true and worthy.

It is as if the Christian were a pebble dropped into the campus pool. The fullest ripple breaks upon the few who form with him the most intimate contact of Christian experience. Then ever widening, ever diminishing ripples spread to other Christians and into the whole realm of campus life until they touch the experiences of many, many students. Such can be evangelism in the heart of our pagan campus, if Christian students are consecrated enough to live selectively and creatively.

INFIDEL AT CAMP MEETING

All the righteous, godly folk
Bent their knees in prayer,
And shouted while the preacher spoke
To let the Lord know they were there.

Some saw visions; others heard
Voices of their dead.
One listened calmly to the Word;
But he was never saved, they said.

—Eleanor Mohr



COMPETITION

ROBERT HODGELL

Colonizing the Campus

*is the job of the student who has a concern
for the transformation of our world into a Christian community.*

SAM L. LAIRD

THE AMERICAN COLLEGE CAMPUS today is made up of varieties of students some of whom may be called pagan and others who deserve the name Christian. Just as in the days of the early Christian Church, when the Christian stood out against the pagan society of that day, so today the genuinely Christian student stands out against the pagan life of the college campus. He lives right among his fellow students in dormitories and fraternity houses. How can we tell the genuine Christian student from the pagan? What are the distinguishing marks of the Christian?

We are not thinking of the Christian student as one who seeks to stand out by his "sour-faced" attitude. Nor is he "one of the boys," who is liked by one and all, but who is respected by no one. This "hail-fellow-well-met," who wants to be a friend of all, follows the crowd. He gives way to the pressures of campus life and, if he was trying to live a Christian life, will soon find himself completely dominated by someone other than Christ. Between these two extremes, there is the Christian college student.

The type of Christian student that we have in mind is described by St. Paul in Philippians 3:20. Dr. Moffatt's translation of this passage is "we are a colony of heaven." Here we find the apostle writing to the early Christians at Philippi and urging them to copy his living, and to take note of those who live by the example that they received when he was living among them. "For many—as I have often told you and tell you now with tears—many live as enemies of the cross of Christ. Destruction is their fate, the belly is their god, they glory in their shame, these men of earthly minds! *But we are a colony of heaven. . .*" (Philippians 3:18-20.)

How does this passage explain the type of Christian student that we are talking about? Paul grew up in a colony of the Roman Empire. He knew and experienced almost daily what this acknowledgment of allegiance to a distant authority meant, namely its high gift of citizenship. Paul has in mind the analogy between a Roman colony and the Christian com-

munity (even though this community be only one person), that owes its allegiance to heaven. By being a colony, it suggests the thrust out into new and unclaimed and unconquered territory. This colonization was not an armchair job. It certainly was not a "white-collar job" nor a job for weaklings. It called for the best that was in men and women, because only stout spirits thrive on a frontier. Today, the call on the campus as in all life is for men and women to become colonizers for Christ.

THERE are many areas of campus living which challenge the Christian student today. None is more difficult nor calls for greater character than the job of living in a college dormitory. What should be the attitude of the Christian college student as he lives with his fellow students in a dormitory? If we take our cue from St. Paul, the Christian student must be a colonizer here. Dormitory life is representative of the pagan living of our time. It is often a living process which ignores the rights of others. Students are selfish and overbearing. Through ridicule and teasing these pagan students begin to tear down the morale of the student who is concerned about unselfish living. If the Christian student is a colonizer, he will begin to break down these obstacles that keep a dormitory from being a colony of God. He will pay attention to the little day-by-day things that make living happy. He will be genial and friendly to all his fellow students. Starting with his own roommate, he will learn how to get along with people even though they are selfish and even though they resent the acts of friendship. He will not push himself on others, but by living effectively himself, he will attract others to him. He will seek to have an understanding of his fellow students that comes only from a person who knows that the most important thing is a human personality.

He will do nothing that will degrade or hurt this personality; rather by being generous and willing to go the second mile in his relations with other students, he will show others that true humility

and a spirit of service to God and man are the secret of living a worth-while life. In this way will the genuinely Christian student begin to change areas of campus living that are now pagan. If a Christian student cannot get along with the fellow who lives in his dormitory, how can he expect to get along with men in the greater world outside? The dormitory of a college campus is in a real sense a miniature community. Here the student learns the first lessons of cooperation.

Other students on a campus live in fraternity houses. Can a Christian student be a member of a fraternity? Most fraternities, if not all, were founded on religious principles, that of brotherhood and of developing character in their members. Another worthy idea of these groups was to encourage scholarship. Today many college fraternities have degenerated into social clubs. Many times they have overemphasized the development of sociability in their members to the exclusion of character. The type of brotherhood that is exemplified is often selfish and protective. Perhaps the greatest disadvantage of the fraternity system is that it hinders freedom of growth.

A CHRISTIAN student can become a colonizer for Christ in a fraternity. Many of the things that were said about living in a dormitory are true for fraternity life as well. Since many fraternities have a kind of personal protection which is sometimes thrown around students by stronger members of a group, could not the Christian fraternity remember to colonize this area for Christlike living? It is certainly one of the greatest challenges for the serious student.

The Christian student, regardless of whether he lives in a dormitory or fraternity house, believes in the principle of thinking of others and their needs. Just by sharing with others, however, the area of living on a college campus will not become a colony of Christ. To make this so, it will take men and women who have committed their lives entirely to Christ and are living in a "colony of heaven" in their everyday experience regardless of where they are.

Sense and Scene of Vocation

*will be found now in the understanding of all
of life as a calling for the creation of a Christian society.*

WILLIAM C. FINCH

IF CHRISTIANITY is to survive and to fulfill its function of the redemption of both man and society in this age of gross materialism and crass secularism, it must rediscover and reinterpret one of its cardinal principles now nearly lost or so badly obscured by custom and tradition that it has become well-nigh meaningless. This principle was the revolutionary one of the Reformation; it was "the priesthood of the believer," which in its turn was but a rediscovery of the New Testament conviction that every believer was a "minister of Christ." In the beginning all were ministers whether apostles, prophets, teachers, evangelists, deacons or those who had devoted themselves to the service of God's people. In our own day the concept of vocation or "calling" has been restricted to the specific "professions" within the church, and thereby has secularized every other profession and professionalized the ministry and its attendant areas of service. What is so desperately needed today is a rediscovery of the tremendous reformation concept of "every man's life a plan of God." Paul Elmer More, perhaps one of the few great minds our century has produced, voiced it just before his death a decade ago when discussing the need of a reformation within the church and within society—a reformation within the lives of individual men. He said, "Only so much would I conjecture that the path to such a reformation lies through a sounder and broader expansion of the catholic doctrine of the sacramental nature of life." By this he meant not a return to the rigid catholic distinction between the clergy and laity, the one representing "the religious" life and the other the secular, but rather the broadening of the former to include the whole of life as particularly called and dedicated to God. The fine sense of religious vocation exhibited so nobly by monasticism at its best as seen in the figures of Francis of Assisi, Brother Lawrence, Brother Martin and others must be expanded to include the whole body of those who are seriously committed.

In simpler fashion, what mankind, and especially those who call themselves Christians, needs is a new sense of voca-

tion. There are vocations and there is a vocation. The vocation of the Christian is his calling to be a minister of God; his vocation may be any one of a thousand professions or skills. The individual who commits himself to the Christian cause makes an act of commitment and receives a call, a call to the Christian ministry or more sharply put to the ministry of being a Christian. It is a commitment that is total, demanding and imperative. It is a ministry that is inclusive, comprehensive and complete. It is a "calling" which includes his vocation. As the total person is yielded in the act of commitment, so too is the gift or skill or aptitude by which the person best expresses his abilities and his total personality. His profession becomes a call of God, a ministry of God in *that profession*. His life becomes a part of the plan of God and he exposes his own wishes, desires, ambitions and skills to the plan of God for his life.

DOES this then mean that all who make this commitment must enter the formal church vocations of preacher, missionary, deaconess, etc.? By no means, but just the contrary. Under this overarching evangelical concept, every profession becomes Christian and every calling a vocation. If I am a doctor, I am then a Christian doctor, and I express my Christian commitment and Christian conviction in my profession. I serve Christ by my medical skill and knowledge. All that I do as a doctor is molded, shaped and determined by my initial commitment. I am a Christian first and a doctor second. Actually there is no first and second. I am both but my "calling" controls my profession. Actually the calling is twofold; the first is the initial call to the Christian way of life; the second is a call to a specific task as a Christian. This second call is conditioned by one's social situation and the need therein and one's individual abilities, latent gifts and aptitudes; but for the Christian, it moves beyond the two factors of the social and the individual considerations. A third factor enters immediately into the total scene; namely, the factor of God's will, his call to me in this particular situation, with my particular gifts, and his especial demands upon

me as an individual. The sense of vocation becomes now no longer generalized, but personalized, and becomes an individual response to a personal call, which is imperative, searching and divine.

Thus my choice of a profession, the place, the manner and means by which I conduct this profession all become a part of my commitment and must be determined under the light of my higher calling. This means that my initial decision for Christ and my commitment to the Christian way become a continuing series of decisions, all of them conditioned by and stemming from my original choice. Having committed myself seriously to the Christian cause, I commit also my profession and the manner and method by which I express this profession. Then, and only then, does my profession cease to be a profession and become a calling. It becomes a calling as definite and as holy as the traditionally religious callings, for it is God's calling for me; it is his plan for my life, and what I do and how I live become in the deepest sense sacramental.

Seen in this way every profession takes on a significance, a seriousness, a purposefulness and a consequence. Without this perspective, no matter how seriously considered, a profession is quite different. Such a sense of vocation, transforming every profession into a "calling," seeing in every skill or common task the ministry of God in that particular place and at that particular time and by that particular person, is the rediscovery of the essential Christian principle, so common in the early church, of the sacredness of life and the sense of membership. Wherever these principles have been rediscovered, Christianity has made its greatest impact on society; the great movements in the church have been lay movements. Dr. Horton tells us that Dean Hodge of Cambridge used to be fond of saying that the great days of the church were the days of the missionaries, the monks, and the Methodists. And all of these at their outset were lay movements. There are many who now feel that if the church is to exhibit a new burst of Christian life, it must be done through the recovery of the sense of vocation on the part of all

who bear the name Christian. Thus the false distinction between clergy and laity will be destroyed. The professionalization of the religious way of life will be restrained. Both clergy and laity alike will recognize a common call, a common obligation, a common commitment. Thus every area of life, every profession may be seen as a vocation, a calling. The ministry of Christ will now include every area of human activity and not only the ministry of the pastor, the missionary and the religious educational director. Thus everyone seriously committed to the Christian cause would become an active participant in the Christian expression.

PRACTICALLY, what does this mean? It means that every Christian would accept his "calling" seriously. It means that every vocation would be a Christian vocation; it means that a commitment to full-time Christian service would be as valid in the field of law, medicine, architecture, dentistry, teaching, politics, etc., as the commitment to full-time

Christian service now traditionally accepted in the areas of church vocations. That the professions, industry, business, politics, teaching, every area of our complex life need this sense of Christian vocation is beyond argument. That they can only be redeemed by such a sense of Christian vocation is the growing conviction of many. For example, if the political scandal of our day, whether it be campus, community or national is to be redeemed, it can only be done by Christian politicians—politicians with a sense of Christian vocation. Its reconstruction must come from within. To refuse to enter politics because of the corruption and deceit, so often a part of it, is but to surrender to the unscrupulous an uncontested field. If government is ever to rise from the level of the politician to the statesman, it must do so as men and women with gifts of leadership and ability are willing to accept, in the sense of Christian vocation, their call to be Christian politicians. For politics may be redeemed when it is taken out of the realm

of a profession and made a vocation. And in like fashion, this is true of every other area of man's life. The professional must be replaced by the "called"; vocations must be redeemed by *the vocation*.

And this begins where we are. There is the vocation of the student, or better put, there is the Christian vocation of the Christian student. My sense of vocation, if I am committed, begins where I am. It begins on my campus. It begins in my choice of courses. It reveals itself in my pursuit of my studies. It is evident in my attitudes to my fellow students, to my instructors and my associates. It is seen in my response to student government, to the honor system. It appears in my social life. It determines my attitudes toward minority groups and those who do not think, act or dress as I. I am a student. My vocation is that of being a student while here in this place. I am, as a Christian, "called" to be a student in the deepest, broadest and most profound sense of that word. My sense of Christian vocation begins now.

Tool for Fashioning a Social Vision

ALVIN PITCHER

JESUS FORMED A CELL GROUP with thirteen members who shared at deep levels. Wherever five to fifteen are together, deep sharing may occur. Almost every small group could become a cell. When we share our concern for what is most important and most real, we have a religious cell. When we seek to explore the mind of Christ, as an aid in the discovery of what is vital and true, we have a Christian cell.

If a committee is to have the experience of a cell, one or more of its members must be aware of the conditions which permit an organic group to develop. A chairman should explain that one of the purposes of the committee is to provide an opportunity for sharing problems and responsibilities. When we feel free to express our experiences in the search for what is most important and real a miracle occurs.

Some persons find the continual sharing of their inner lives an escape from the reality of life. Such sentimentality is avoided if the cell group is organized around work activity. An organic group or cell with a definite function to perform is saved from being too subjective.

In regular meetings of the cell, the leader must be able to achieve a balance between business and "the bread of life." Careful planning is necessary to provide

the conditions which evoke truly profound sharing. Formal techniques such as prayer or the reading of scripture may or may not be helpful. They are not essential.

A PHILOSOPHY of civilization is involved in what one thinks about the contribution of a cell group. If one believes that the function of civilization is simply to make possible the development of the spiritual life, then one may withdraw and find in the development of the group meaning in life apart from the rise and fall of civilization. One may believe that the chief role of the cell is to provide a "chrysalis" or oasis for the chief treasures of man's spirit when civilization is crumbling. One may believe that western civilization is now disintegrating. Then life in a cell group may be a withdrawal. It may well be less directed toward activity and more directed toward the preservation of the spiritual values within that group itself. The strategy of the "remnants," which has nothing to do with the preservation of western civilization, may be a very satisfying withdrawal for the weak and irresponsible, but it never drove the money-changers out of the temple.

However, if one accepts Arnold Toynbee's thesis that civilizations rise and fall

in order to evoke responses from individuals in the form of spiritual growth, one finds himself struggling to meet the challenge of civilization, and one orients his cell group toward that challenge.

If a function of religion is to provide the pattern for civilization, then one sees in cell groups a tool for the clarification of our basic values and the development of a strategy for their embodiment in the institutions of society. If one does not feel that civilizations inevitably die, if one feels that we do have a chance to provide a new impetus, a new vision for our western civilization, then the function of the cell group becomes that of providing vision for our day. If the most important vision we need, as Liston Pope pointed out in *October motive*, is a social vision based upon Christian theology, the primary function of the cell group should be to work toward this social vision.

Cell groups should be organized in fraternities and sororities, in student government, in the Y.M. and the Y.W. and in many other campus groups. A central cell in which the leaders of these various groups meet and share may be desirable. In each student activity, those students who feel the need to orient their group in terms of a Christian faith should form a cell.

Seeds for Revivification

are what cells or fellowship groups can become for the concerned students who seek to generate Christian power.

HARVEY D. SEIFERT

In January motive, a portion of a chapter of Dr. Seifert's book, to be published this spring, appeared on page 41. This month the concluding part is presented.

THE QUALITIES which have just been listed describe precisely the sort of personalities which are needed if the church is to overcome its inadequacies and meet the needs of contemporary life. In the previous chapter it was argued that the church must develop a more widespread understanding of the meaning of the Christian faith, a greater readiness to practice social nonconformity, a more thorough mastery of the skills for relating the Christian witness to the centers of power in our culture, and a larger company of those committed to the rigorous discipline of the Christian way. In the previous section it has been pointed out that fellowship cells can make a distinctive contribution to the cultivation of insight, skill, group-supported nonconformity and spiritual power. Insofar as this is done, cell groups are making an extremely important contribution toward that revivification of the church which is a prerequisite to the redemption of civilization.

George McLeod in his unique Scottish way has pointed out that God's spirit "has never failed to speak to His Church, and never confines His promptings to the great and wise; but shares out a sufficiency to any little company prepared to move forward in His name, with however many stumbles."⁴ One of the channels for the spirit of God in the life of the modern church has been through creative cells.

A growing experience in the use of such fellowship groups in the local church demonstrates, for one thing, their value to the educational program of the church. They unite worship and study in a meaningful total experience. At their best they illustrate group exploration in its profoundest dimension. They provide a possible procedure for dealing with the perennial problem of those on a single age level who are more mature religiously and therefore ready for a stouter spiritual

diet. To rein such individuals back to the pace of the mass is to quench their spirit, to stunt their growth. To allow them to break away from the organization is to weaken the total group and to condone an unhealthy division. Is not a possible answer the creation of a fellowship within the fellowship, a cell within the larger body?

Another potential contribution may be made in the field of leadership training. Obviously, professional leadership for the church has often been recruited through such a deeper experience. In addition, however, an alert and effective lay leadership may well emerge from a modern cell emphasis, even as it did from the early Methodist class meetings. A contemporary ecclesiastical trend seems to be toward the increasing recognition of unused leadership possibilities in lay men and women. In a number of local churches cell groups have been a potent force in the motivation and training of such leadership.

Cells may also be a boon to evangelism. As these groups seek to grow and to multiply, they not only rekindle the spiritual glow in the lusterless lives of many who are church members, but they also reach out to attract those not in the Christian fellowship. Both of these are essential elements in sound evangelism. We must rekindle spiritual fires in the faithful, developing an experience sufficiently meaningful that they will feel impelled to share it with others. Without the excesses and inadequacies of revivalism, the church needs to recover a challenge to an equally intensive commitment which goes beyond the lethargic duplication of conventional morality which often now masquerades as the Christian life. The compulsion of such an experience will make it both normal and necessary to witness to one's discoveries in a continuous recruitment campaign for the Christian enterprise.

Active cells may be expected to mobilize churchmen not only for evangelism but also for missionary and social action. As one penetrates beneath the more superficial aspects of the Christian challenge and probes its profounder depths, he soon has laid upon him a growing number of concerns for the neglected

and underprivileged. As one is ready, with his spiritual comrades, to follow in the light as it comes to him, a cell member is likely to find himself engaging in a novel and varied group of action enterprises, which he may formerly have thought eccentric, but which he now sees as indispensable.

For reasons such as these, church leaders have begun to see the possibilities latent in the cell idea. John R. Mott speaks of the need for "little bands of kindred spirits who will serve as 'creative cells,'" and adds, "Through my world travels of half a century, not to mention my favorite and long-continued study of religious biography, I have been convinced of the multiplying value of this 'cell' method in the extension and upbuilding of the most vital and dynamic Christian movements."⁵ Elton Trueblood sees the growth of cells as an essential part of our "alternative to futility." Edgar S. Brightman, in speaking of cells, concludes, "If there is a better way for the church to learn how to confront the good news of cooperation and to apply it in the real world, let us find it. If there isn't, let cells multiply and send forth leaders of the new age."⁶

The World Conference on Church, Community and State, meeting at Oxford in 1937, in its "message to the Churches of Christ throughout the world," said, "As we look to the future, it is our hope and prayer that the spirit of God may cause new life to break forth spontaneously in a multitude of different centers, and that there may come into being a large number of 'cells' of Christian men and women associated in small groups for the discovery of fresh ways in which they may serve God and their fellow men."⁷

The Malvern Conference in England in 1941 recommended, "Where possible, the whole congregation habitually worshipping together should regularly meet to plan and carry out some enterprise, however simple, for the upbuilding of its community life and for the general good.

⁴ "The Cost of Ecumenical Unity," *Christian Century*, July 23, 1941, p. 930.

⁵ "The Gospel as Cooperation," an undated leaflet of the Methodist Commission on World Peace.

⁷ J. H. Oldham, ed., *The Oxford Conference*, Chicago: Willett, Clark, 1937, p. 51.

⁴ *We Shall Re-build*, Philadelphia: Kirkridge, 1941, p. 5.

... In other places, let 'cells' be formed upon the basis of common prayer, study and service. . . . The Church might further encourage the development of ways and means, whether through membership of a Third Order or otherwise, which would enable men and women to live under a definite discipline and rule whilst following the ordinary professions of life."⁸

Lengthy quotations of themselves, of course, are not conclusive evidence. Proof of the value of cells is being written, however, in the data of experience. As increasing numbers of churches are attracted to the concept, they are discovering the truth of recommendations such as those quoted. Obviously, a cell emphasis is not a cure-all for the modern church. But along with the other things which also must be done, churchmen may well give increasing attention to the multiplication of these growing nuclei of the Kingdom.

In their development, we dare not be content with a monastic pattern which condones two levels of life, one for the masses and another for a spiritual elite called to perfection. The emphasis must be dynamic with the new spirit permeating the whole. Multiplying cells must furnish life-giving health to the entire organism. Neither can we be satisfied with a sectarian spirit which would split a small group from the parent body and exclude from the church all who do not conform to a rigidly defined way of life. The remnant must be related. Cells must be developed *within the church*. Existing organizations and meetings, such as the midweek service or student special interest groups, might well become cell fellowships. In many instances new bodies may be needed. In any case the aim must be the recruiting, one by one, of others into such a meaningful fellowship until entire congregations and the total church become transformed.

CELLS AND THE NEEDS OF SOCIETY

The significance of cells is broader than their consequences for the individuals who compose them or for the organization of which they are a part. They must avoid the sterility of both isolated individualism and independent institutionalism. Theirs may be an inoculating influence, bringing health to our entire culture.

The production of men of ideals and insight is of more consequence to a society than is the multiplication of its telephones or life insurance policies. Cells contribute to the rehabilitation of our culture as they increase our resources of

intelligence and integrity. The type of personality which can be nurtured in small religious fellowship is a prerequisite not only for the revivification of the church but also for the recovery of the social order.

A wholesome democracy depends on primary units of discussion which are vigorously alive. Voluntary associations and small interest groups become the substratum of freedom. These basic units must be small enough for intensive interaction and numerous enough for rather universal participation. The more active these centers of discussion remain within a society, the better is public opinion formed, and the stronger becomes the common life. A. D. Lindsay points out that "the inspiration of modern democracy came from men's experience of the entirely satisfactory character of democratic government in the Christian congregation."⁹ The church may now again play a similar role in the protection of democracy against powerful modern challengers.

Not only may cells aid in perfecting the best in our present social heritage, but they can also begin to demonstrate the pattern of a better future. In a world of competitive individualism, characterized by a desperate famine of fellowship, these groups may illustrate in microcosm the brotherhood and harmony which we recommend in macrocosm. In many respects we can release the purposes of God and begin the transformation of the world now, without waiting for successful educational campaigns or majority votes. For a few people in a concerned cell interracial living or economic equality or continuing peace may become an actuality. They can practice the goal now, within their immediate circle. Sections of the world, scattered here and there, may take on a somewhat greater likeness to the Kingdom of God, and as the segments become more numerous they will begin to touch, eliminating the deterioration between. Fellowship cells may become spreading oases in a blighted world.

⁹ *Essentials of Democracy*, Philadelphia: University of Pennsylvania Press, 1929, p. 20.

Groups which though small are deeply concerned, are not limited to minuscule demonstration, however. Theirs is also the role of campaigning for a new order. We depend on them to win over the large and often uninterested middle group whose influence is decisive in social decision. Jesus did not command a mass army nor write a popular pamphlet, but he did recruit a few unpromising followers and inspire them with missionary zeal. As the loaf needs the leaven, so does any society require similar agitation by its creative minorities.

The familiar words of William James reflect this same sentiment. "I am against bigness and greatness in all their forms, and with the invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time."

As instruments of social progress, fellowship cells are among the seed groups of the Kingdom of God.

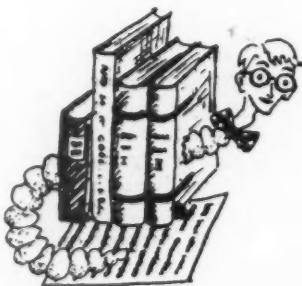
POSSIBLE DANGERS IN THE CELL TECHNIQUE

The realization of the Kingdom is no more automatic through this strategy than through others, however. As there are characteristic values to be found in cell groups, so also are there peculiar dangers associated with them. Those who venture to lay hold of their power had better also be aware of their peril. The latter must be avoided if the former is to be achieved.

One obstacle to be overcome is short-lived interest. Many participants in the cell process have become the victims of too early a discouragement. Lengthy association is required to realize the deepest potentialities of fellowship. An unwillingness to pay this price keeps the cell on the level of the usual discussion group or prayer circle. The label "cell" may be used, but the reality of the experience is never felt.

As there are spiritual plateaus in personal devotional development, so also after the initial period of fervor in fellowship, there may be a comparatively barren period before a fuller realization of the possibilities of the group emerges. Many cell groups have been notoriously short-lived. They have scattered on the plateaus instead of pressing toward the mountains. A desultory or dilettante desire will no more reap the returns of comradeship than will superficial or sporadic praying probe the depths of personal religious living. Those who would make the most of their cell experience must enlist with eagerness and sincerity for the long pull.

(Continued on page 47)



⁸ "The Malvern Manifesto," New York: Church League for Industrial Democracy.

Education for the Practical Idealist

must be maintained in a country where egalitarian opportunity is possible for a democratic multitude.

LYMAN L. BRYSON

HISTORIANS HAVE BEEN carrying on a long dispute about the nature and chief purpose of the higher education of the past, of those institutions and folkways out of which our own amorphous higher educational institutions have sprouted. We may some day get valuable guidance out of their findings if they ever agree, but whatever the old pattern may have been, we have new patterns now and must use them. We cannot wait to find out what our ancestors intended before we decided what we intend for ourselves. It seems to be clear enough, in any case, that higher education, thought of as the elite of youth growing up in intimate intellectual association with the greatest minds of their time, is impossible on a large democratic scale. Even in a democracy there are not enough great minds to go around. We cannot accept either the educational ideal of liberalizing the minds of gentlemen, or the ideal of training a ruling class, as long as we maintain as our dominant ideals, equality of opportunity and equality of responsibility for sharing in government.

I agree with those who believe that the old structure has been damaged beyond repair and that the new forms are not yet clearly emerged. Without mourning the old, it is still possible to be dissatisfied with the tentative new. But I do not agree that the mere intrusion of numbers and of vocational training—the favorite villains—is entirely to blame. The ideal of equality requires of us that we do the best we can with numbers, and make excellence of the highest sort accessible to all our youth. And the ideal of freedom requires of us that we imbue all training, for whatever human interest or occupation, with the sense of public responsibility.

My purpose here is to offer three theses which can serve, I believe, as a beginning toward locating the specific problems to be solved. The solutions will require more experience and obviously more wisdom than anyone has now. These propositions have to do with the method by which a modern university or college, accepting, as it inevitably must, the task of training men and women for practical life, will accomplish also the task

of training them for liberal living and responsibility to their time and culture. Citizenship may be, in this connection, too narrow a word. It is certainly not mere national responsibility that we mean, since a nation can be narrowly served. Nor is it the mere enlargement of the national ideal to a multiple chauvinism which substitutes an acceptance of a combination of all narrow nationalisms as something higher than naive patriotism. Leaving the problems raised by those sentiments aside, we can address ourselves rather to the more difficult work of devising ways in which "educated" citizens can be loyal to the higher values of all civilization, regardless of national or international affairs. It would be a wonderful era in the world's history if we could get all citizens, in all nations, to think without suspicion and strive without violence in international affairs. But there are even greater things in the world than peace, and education should maintain them.

How does an institution, committed by egalitarian ideals to a great breadth of vocational training, achieve also its larger task? The Chicago and St. John's plans would provide a way for students, both in college and in adult groups afterward, to keep alive the traditions of their culture and the highest challenges to the human spirit. I have no quarrel with that method, as far as it goes. But it cannot succeed, even in its own narrow terms with its restricted clients, unless it is

based on a popular culture far more thoughtful and serious than we seem to have now. I would go further and say that if these reforms, of which I can suggest only the beginnings here, could actually be instituted in our higher education, more people would read and discuss great books and the ideas would cut deeper into their lives. The great books idea would then be, I think, a little less extraneous, a little less of an exhilarating hobby than it is now.

THE first thesis is that we have gone wrong in substituting stimulation for education. It is my own practical observation, which must agree with the experience of most men who have anything to do with college graduates, that the markets are now overrun with eager, admirable young men and women who are big with purpose but have nothing else to offer.

It is difficult to explain to them that there are only a few ways in which one can be useful to the world and to the best things in it. One is in humble service, doing the daily work of business and home. They have generally been taught to reject this as not good enough for their training and their powers. They have been stimulated beyond any such humility by the educational processes which were designed in the beginning to be sure we did not bring up a generation of complacent and slothful materialists but which appear to endanger us with generations of high-minded incompetents. Another of the evidently available ways of serving your community and the world is to put at their service some special gift with which you are endowed. If you are not thus endowed, alas, no amount of idealism will make you useful, and this also is a lesson that education does not teach our youth. When experience of practical affairs teaches this lesson, it is effective but it hurts much more.

The third way of service, the way in which an education ought to launch the eager and intelligent young, is the old way of "success." I do not mean the pursuit of any lowborn materialistic godness of competition. I mean rather to



reassert the dignity of ambition, temperate and liberal and honest, but seeking its achievements nevertheless in the ordinary business of the world. Whether the young idealists and their teachers like it or not, the world will always listen, in the discussion of the great questions, to those who have earned prestige by real achievement. This may not be the wisest leadership for the world to follow, but it seems quite likely that it will still be followed for a long time and youth should be prepared to achieve their ideal good in a world of that sort. It may also be said in passing that the sudden eruption of charismatic leaders into the affairs of any nation has not, in most cases, been an improvement on the old habit of listening to those who have shown good judgment in their own careers. Examples are Mussolini and Hitler. The world may not be led swiftly forward by its successful people who are apt to be stodgy and too slow; it has generally been led into disaster by its suddenly elevated failures like those just named.

Whichever of these three ways of service may be followed by the young idealist he needs skills; he needs to know how to make a place for himself. Except for the second path which is reserved for the very few, those not self-selected but marked by stigmatic destiny, he needs to know how to get on in and with the world as it is. I do not know how many idealists we are now losing because they are frustrated by being stimulated beyond their capacity and inspired beyond their practical skill.

This would indicate that vocational training is still the basis of service to the world, even in high and great things, and I would not shrink from that conclusion. Not mere vocational training however. Not mere equipment for success. Not even primarily that, but that surely as instrumental to being able to speak for your ideals and be heard.

THE second of the three propositions is that *we fail to teach our young people, in the process of their higher education, the difference between the function and the purpose of their own public activity.* By public activity I mean their work, because the work by which one earns a living has always a public aspect.

By purpose, I mean the driving force of personal ambition, to make a living, to support a family, to educate children and protect the old, to be admired or famous or rich or great. And by function I mean the use to society of what you get done in achieving your purposes. A homely and precise illustration would be the work of a real estate agent. His purpose is to make a living and compete with rivals in his own world for the

prizes they all desire. His function is to help families find homes and business enterprises to get housing and cities to grow in decency and health. The purpose and function are not the same thing. They should not be in conflict; in a perfect society no man's proper purpose could be in conflict with his appropriate function. An educated man is aware of the function he is fitted to fulfill and does not allow his purposes to defeat the social usefulness he is capable of. An educated man cannot be content to be a destructive and selfish business man or an incompetent professional worker, letting his purposes override his function, and then think to make up for that by activities as a public figure. If all functions are fulfilled, the role of the public figure is greatly diminished. It might well be argued that the dangerous aspects of the welfare state that we now seem to be establishing are largely in the attempt to care for the public interest by public actions that would be private actions if this ideal were lived up to. I cannot now defend the proposition that the welfare state is in itself a confession of educational failure, in both quality and distribution, but I think it could be argued.

THE third proposition may not seem to follow logically from what has been said up to here. I have been urging that the institutions of higher education accept the vocational role and liberalize man's practical activities *by making educated men and women so effective in the world that their ideals may be better realized, and that vocations be liberalized by inculcating in all workers the highest possible ideal of service on the job.* The first thesis can be advanced only if one can continue to hope that young idealists may become reasonably effective in the world as it is, without losing their ideals just as they get the power to express them. The second proposition depends on the hope that workers can learn that their own success must always be subordinated to their public usefulness. The third proposition is based on the hope that the forced vocationalism of our colleges and universities will not only be liberalized but that it will also be kept in its own subordination to the needs of the spirit.

I want vocationalism liberalized because of the likelihood that many young people will be interested so much in this aspect of their continued education that the liberal ideas they get can reach them best in that association. But this cannot mean—if we are brave and wise enough to keep our civilization—this must not mean that the higher and richer experiences of the mind and soul shall be denied to those who are preparing to work, or that anything shall happen to prevent the dedication of some of our

best to the service of these higher experiences. Work has its rights and its honor. One of its highest honors is to keep the world going as peacefully and prosperously as possible so that beauty and truth may be served by gifted disciples and be open freely to all.

It is evidently difficult to maintain a place for the contemplative life in a society based on egalitarian ideals. It may be too much to expect that all men, given an opportunity to enjoy the fruits of contemplation and the creations of the highest artistic or scientific or religious or philosophic gifts, will care to enjoy them. But democracy can do no less than keep these opportunities alive. And whether or not all men understand their own needs in the highest reaches of their possible development, it is nevertheless the business of higher education to maintain and protect the contemplative life, the life of knowledge for its own sake and creation of the best.

The vocational demand is a natural human demand and cannot be denied. The basic purpose of education is to make men great to the limit of their natural powers, by teaching them to want and strive for things they would otherwise ignore. So it is the business of higher education in a country like ours, and in a time like this, to meet the challenge of vocationalism by making vocations instrumental to ideals, to liberalize the practical purpose by setting it in the framework of the larger good, and it is also necessary to make those whose vocations are practical, as most must always be, see that devotion to the things of the spirit is also a vocation. In a basic sense it is the business of all education to give each person an ideal of himself toward which he can struggle.

My three propositions grow better out of one another than may appear. A higher education in which it was insisted that ideals have to have trained and properly placed power behind them, that made every practitioner of business or profession watchfully conscious of his duty to the larger purposes of his culture in all that he worked at, and that kept also some of its best minds and most devoted spirits for the highest things regardless of use, such an education would have at least these three of the basic virtues possible to what we have now—an ancient aristocratic education for the elite changed into an egalitarian opportunity open to a democratic multitude. My own guess is that if these very difficult things could be accomplished, most of the other needed virtues would follow.

This article was one of the speeches at the Ninth Conference on Science, Philosophy and Religion, and it is printed here through the courtesy of the Conference.

What Is Your Idea of Art?

by

Richard A. Florsheim

TO POSE SUCH a question is to ask: "What is your idea of life?" For art and life are synonymous. We find among the earliest traces of man evidences of his art. The arts are languages of expression and give voice in creative terms to the emotions, the fears, the aspirations, theories, philosophies, religions and infinite preoccupations of man. Is it a wonder, then, that there is so much variety in the creative arts?

SATAN DEVOURING HIS CHILDREN. *Painting by Francisco Goya (Spanish, 1746-1828), Prado Museum, Madrid.*



Have you said, when exposed to an art form new to you: "That is crazy!" Picasso, a great contemporary artist, once said: "I do not read English. If someone were to show me a book in that language would I accuse the author of being incomprehensible?"



Have you said: "Artists are remote from life; they live in ivory towers." The artist, aware more than most of his fellows of the world he lives in, is less inclined than the rest of us to live in an ivory tower. His expression is shaped by the problems, ideas and conflicts of his time, and it is his very nature to be a part of these things.



(Above) *THE WINGED ONE*. Lithograph by Odilon Redon (French, 1840-1916), The Art Institute of Chicago.

(Left) *THE RIDER IS LOOSE AGAIN*. Drawing by George Grosz (German contemporary), Associated American Artists Galleries, New York City.

Psychiatry tells us that we often do not wish to face reality. And so we sometimes do not wish to face the reality that the artist inevitably presents to us. Instead we prefer to cherish, nostalgically, art forms of other periods. We try to live in the security of another century, where the events are already chronicled, where there are no surprises.



Daily we pass by a world of concrete and steel, elevated trains and high-tension wires, and conceal ourselves in homes, public buildings and visual images that reflect values of another age. We feel more secure in the past than in the present. But, if we are to face reality, we must ask, what reflects the world we live in—imitations of other centuries or new forms resulting from this jarring, terrifying world of motion, strange machines, atomic energy and global conflict?

(Above) DETAIL OF FRESCO, Michelangelo Buonarroti (Italian, 1475-1564), Sistine Chapel, Rome.

(Left) DETAIL OF FRESCO, José Clemente Orozco (Mexican contemporary), University of Guadalajara, Mexico.



A work of art is uncompromisingly honest. The artist does not rationalize his work. It is difficult, even impossible, for him to answer the frequent question: "What does your work mean?" Were a parent to be asked, "Why do you love your child?" what would be the reply? Some things cannot be rationalized.

(Above) SUNDAY ON GRANDE JATTE ISLAND. Painting by Georges Seurat (French, 1859-1891), The Art Institute of Chicago.

(Left) THE RAPIDITY OF SLEEP. Painting by Yves Tanguy (French contemporary), The Art Institute of Chicago.

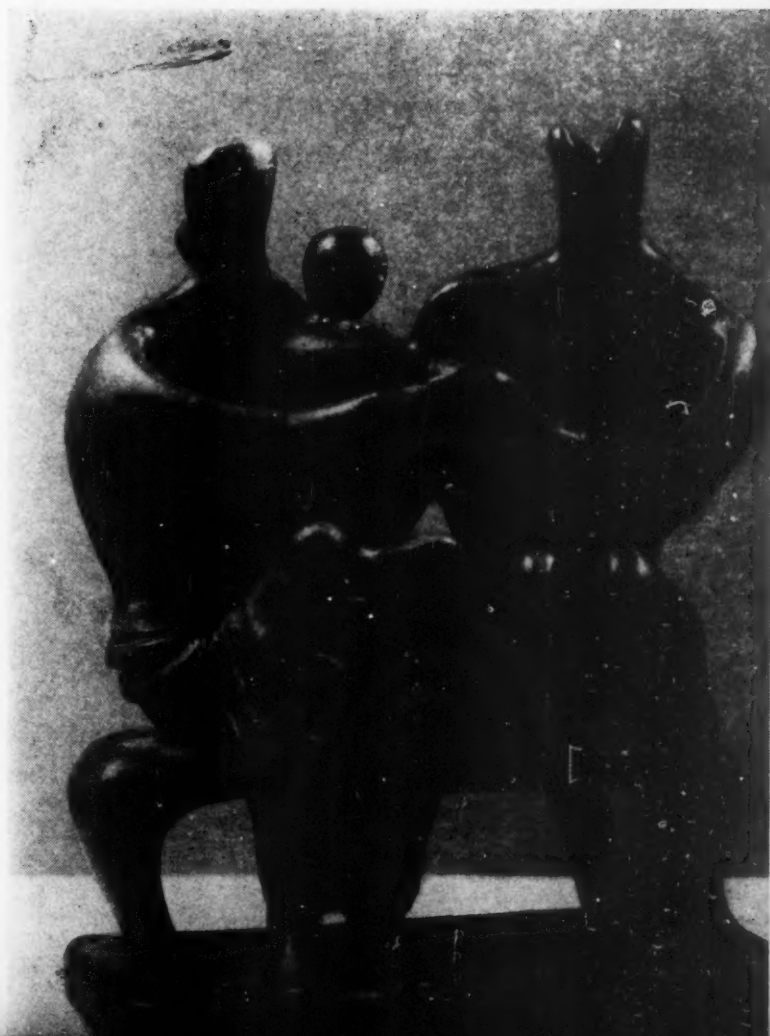




Though artists are stirred by the same perceptions that have always moved creative people, they are constantly seeking new forms of expression. We are today basically little different from the pre-Christian Greek. But how different is our way of life! Is it not natural that the forms our artists find for their expression have changed so much?

(Above) LUDOVISI THRONE. Stone Relief (Greek, fifth century, B.C.), National Museum, Rome.

(Right) FAMILY GROUP. Bronze by Henry Moore (British contemporary), Buchholz Gallery, New York City.



"The eye which is called the window of the soul,
is the chief means whereby the understanding may
most fully and abundantly appreciate the infinite
works of nature."

—Leonardo da Vinci



(Right) SAINT JE-
ROME. Painting by Leo-
nardo da Vinci (Italian,
1452-1519), Vatican Muse-
um, Rome.

A Year of Decision

may be in store for us. Six men, who have distinguished themselves in different fields, add their concerns and comments to those carried in the January motive.

Concerns

Jerry Voorhis, former congressman from California; general secretary of Cooperative League of U. S.; former traveling representative for YMCA in Germany; headmaster and trustee of Voorhis School for Boys.

W. J. Faulkner, university minister and dean of men at Fisk University; president of Nashville branch of the National Association for the Advancement of Colored People.

Charles S. Johnson, president of Fisk University, Nashville; member of U. S. delegation to first UNESCO conference; author, *The Negro in American Civilization*, Preface to *Racial Understanding*, *Patterns of Negro Segregation* and *To Stem This Tide*.

Percy R. Hayward, editor, *International Journal of Religious Education*; former lecturer, Union Theological Seminary and University of Toronto; author, *Dream Power of Youth*, etc.

Allan A. Hunter, pastor of Mt. Hollywood Congregational Church, Los Angeles; author, *Secretly Armed*, *Kagawa Gambler for God*, *White Crosses in Europe*, and *The Audacity of Faith*.

Harris Franklin Rall, theologian, author, professor emeritus of Garrett Biblical Institute; editor, *A Guide for Bible Readers*. A few of his books are: *Christianity: An Inquiry into Its Nature and Truth* (for which he received the Bross award), *Religion and Public Affairs*, and *According to Paul*.

Comments

(1) World peace—which requires some form of world government to enforce it. (2) A solution of economic problems which will avoid either political dictatorship or the evils of private monopoly—which will avoid either the loss of individual liberty and responsibility or a continuance of the insecurity and injustice of inflation and deflation, boom and collapse. (3) Progressive raising of world living standards by continuing abundant production and methods of international trade makes possible full exchange of needed goods between nations.

(1) To achieve inward security and certainty of purpose in a world of uncertainty and rapid change. Students need not only a sense of direction but also the challenge of a noble cause to which they can commit themselves wholly, and around which they can build their lives. (2) To discover a way of life in which men of every race and color, religion and political philosophy can live together in mutual respect and friendly cooperation.

(1) What should be the Christian attitude toward war—toward participation in or connivance in the making of war? (2) Love and marriage in a society of changing standards. (3) Religious belief—what, how and whom to believe. (4) The respectability of the unethical when it has become standardized, and the inexpediency of Christian belief and action in social issues. (5) Power politics and the exploitation of honest patriotism. (6) Shall we fight Russia? For whom, how and when?

Take time for being exposed, over prolonged periods, to the presence and if possible the guidance of God; practice the recollection of that presence and guiding power through "flashes" of remembrance such as, "We are in thy hands now." Put the faith thus generated to the test in the arena of social effort where the war system is resisted and one lives

Diagnosis: There is a breakdown of moral standards all along the line. Prescription: Be personally dedicated that one's mind may be increasingly clarified, so that energy of the spirit will not be obstructed by unnecessary egotism, but on the contrary will flow out into situations where the need is greatest. Care for the victims of totalitarianism and other organized systems of power that are completely indifferent to the welfare of human beings—care so much that the whole direction of life, including the choice of vocation, will be determined by such enlightened and realistic compassion.

By "project" I assume that we mean some worth-while plan of action that can claim our thought and effort. The claims here are so different that it seems impossible to rank them in importance, but here is an attempt: to abolish militarism as a faith and a spirit and a method; to secure in our own land a government that shall be truly representative of the people and shall serve effectively and truly the people's interests; to secure justice and peace in the economic-industrial field; the problem of family and of sex relationships; the related problems of social drinking, the alcoholic and the liquor business in its economic, political aspects and its association with gambling and prostitution.

(1) Activity in such organizations as United World Federalists, and other efforts to build on the United Nations a firm peace structure. (2) Study of, and where possible activity in, cooperatives of various kinds. Activity in all sorts of efforts to strengthen and vitalize the local community. (3) Help CARE, CROP and other organizations making possible sharing with other peoples. Study of problems of international trade with a view to discovery of why trade "balances" seldom balance.

(1) Re-examine the life and philosophy of Jesus. (2) Elton Trueblood's *Alternative to Futility* and Leslie Weatherhead's *The Significance of Silence and other Sermons* offer remarkable insights into current problems and concerns of college students. (3) Coming to know, on one's own campus and in one's home town, people of other races and cultures, is a first step toward friendly international relations and world brotherhood.

Projects designed to extend the range of normal acquaintance to "out-groups." Putting oneself in the outperson's place. Social experiments designed to provide practice in applying ethical principles to common and taken-for-granted behavior in everyday life. Reading the literature of other peoples.

not expensively but simply and sometimes dangerously. Adopt a church, campus community, camp for displaced persons or a student in Germany or some other European country that is hard hit; send boxes of clothing and food along with letters and snapshots to make the relationship vital.

(1) A sane and objective self-study to see why one feels and acts as he does; for example, why one is for or against certain groups, certain ideas, certain practical programs. (2) Coming to grips, in class and outside, with the way people grow, not just how they learn details like algebra or Latin, but how they respond to mass or group emotion. (3) They should take hold of social changes where the most important things can be done, for example through such groups as World Federalists. Perhaps more depends upon the results of this program than any other.

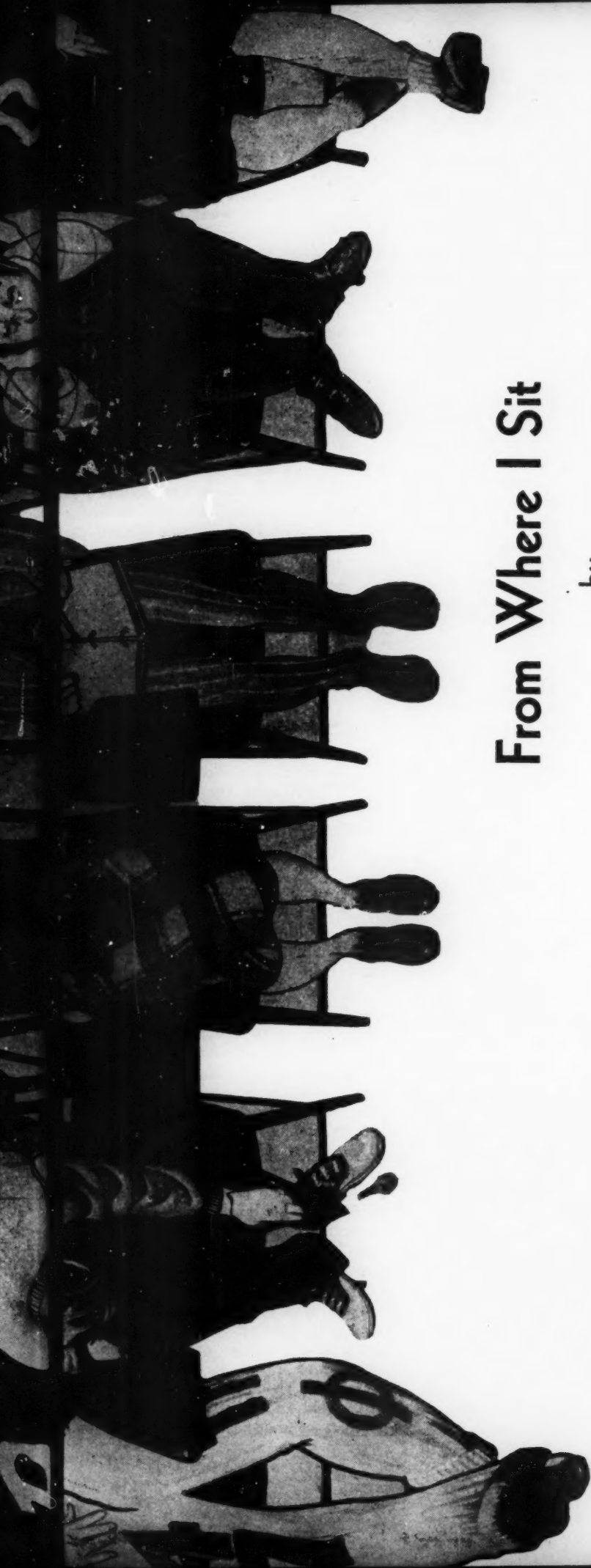
I think it unfortunate that we have too commonly or too exclusively, in connection with youth, thought of projects claiming study and service in the "social" field. I should put first two personal problems: How can I gain for myself an inner life that shall bring me unity of spirit (integration), inner peace, courage, a vital and sustaining fellowship with God, the right attitude of reverence and unselfish good will toward my fellows; a right understanding of what the church is and a vital and effective relation to it—not as the institution over there but as the fellowship of faith and life of which I am a part and whose life and usefulness is, in part, dependent upon me. These seem to me prerequisites, alike for the understanding of the social projects (right thinking) and for effective service.

Exam Monday
6:00 AM

PEP RALLY TONITE

KILROY





From Where I Sit

by

A. Reid Winsey

After fifteen years of lecturing in a typical, small liberal-arts college, one collects an astonishing array of interesting types. Several weeks ago, after a delightful dinner of crab meat and pickles, they all returned to haunt me. We might call them pedagogical problems, and they all wound up in one lecture class. The possibility of such a conglomeration was beyond my horrible illusions. The recording of that entourage, to the best of my questionable ability, might serve as an outlet and prevent any such repetition. Let us hope so.

1. *The athletic type.* The academic processes hold no terrors for the hero of the gridiron. His fraternity brothers have a complete file of my lecture notes and examinations. The alumni tell him he can't miss. It's a rare treat to find him in class. So nice of him to come.
2. *The playboy type.* The morning after finds him in class in his roommate's shoes on the wrong feet. He drops his pipe but never quite recovers it. I handed it to him after class.
3. *The academic type.* Probably the most objectionable of all. The head is attached to the spine on a hinge and nods back

and forth during the entire lecture, and the mouth and eyes utter continually, "Yes professor, yes professor."

4. *Ditto.* The other bookend. These two disciples will accept and echo irrevocably any statement I make however fantastic. The remainder of the class just loves them.

5. *The negative type.* All right brother, you put me in this class, now just try to teach me something. You would put me in the front row. I can hear him muttering, under his breath, "For gosh sakes let's get this over." Oh, those fish eyes.

6. *The girl athlete.* This most manly woman in class has just finished two hours of setting up exercises and a three-mile bike ride around the campus.

7. *The nosy type.* This Peeping Tom has been copying other students' lecture notes so long, he can't resist reading a personal note from his classmate's girl friend.

8. *The sleeper.* This is a regular customer who always tells you after class how good your lecture was. Of course his subconscious is hard at work.

9. *The neophyte.* He's been going through

hell week and has spent the last three nights looking for a black cat with four white paws. His head is completely drained of red corpuscles.

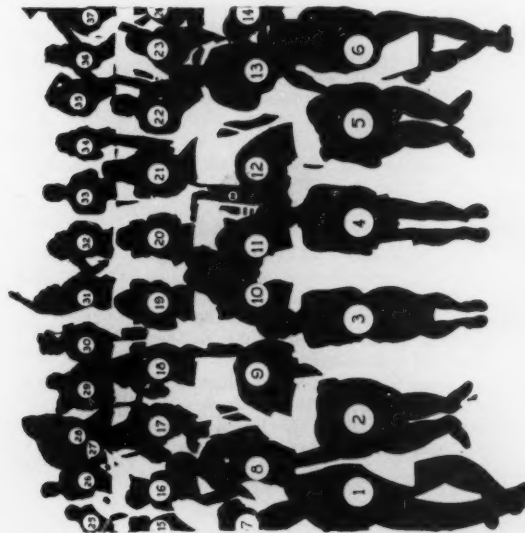
- 10 and 11. *The love-dovey type.* Must be taken together for they are as inseparable as Siamese twins. Hearts and music, violets and poetry; these two love birds are majoring in Marriage and the Family.

12. *The faker.* Yes, she is taking notes. No, she hasn't missed a word. Just wake her and ask her.

13. *Camouflage.* He always brings an armload of books to class to impress me, I guess. The boys are on to him, however, and someone is always picking on him. At the moment, he's sitting on a tack and trying to get someone's feet off his back.

14. *The clock-watcher.* I suppose she has wound her watch three times already. She always starts shuffling her feet and putting on her coat about fifteen minutes before the end of the class.

15. He's never really been in class.
16. *The freshman.* A little younger, a little smaller, but fundamentally a good student; he doesn't have a chance with the sultry



- gals who sit and seethe around him.
17. *The popular type.* She's had four fraternity pins this semester and three last; she spends her class hour twisting the ends of her beautiful hair. This little stunt is sure to drive any instructor insane.
 18. *The sexy type.* This would-be campus queen just loves the boys, all the boys, all the time. She doesn't care what the other girls think of her clothes, they're just jealous.
 19. *The knitter.* She used to spread her notebook out on the arm of her chair, now she doesn't even bring it to class. She just knits. I've seen her start and restart this same sock a half-dozen times.
 20. *The dressy type.* Always the latest in ladies wear. Overdressed is putting it mildly, but wouldn't it be terrible not to attract attention.
 21. *The dreamy type.* She lives in a world of her own. Right now she's probably floating down the Nile with Julius Caesar at her feet.
 22. *The he-man.* Don't let the tough exterior, mustache and all fool you. Really he's just a boy at heart.
 23. *The wholesome type.* She always wears what every college girl should wear; she acts like every college girl acts, and talks like every college girl should talk—constantly. She's at it now.
 24. *He's never actually been in class either.*
 25. *The active type.* He is always doing something, and I can never tell just what it is. At this moment it's a tossup. He might have been trying to sneak out of class on his hands and knees. On the other hand, he may have lost something on the floor. It's your guess.
 26. *The stool pigeon.* He is trying to tell his partner in crime that I'm looking at him, and apparently, I'm not too happy with his actions.
 27. *The misunderstood type.* Gets his hair mussed and his toes stepped on every time someone comes in late.
 28. *The tardy type.* Always bursts into the room in the middle of your most important statement. Of course her seat is taken and the battle begins in earnest.
 29. *The G.I.* Is trying to get out of little Miss Tardy's way. He has been through seven major battles, but this is tougher than dodging bullets.
 30. *Miss Blue Jeans.* Is always in the wrong seat but climbing over the back of the chair won't help the tranquillity of the lecture class. We all stop while she gets located.
 31. *The eager beaver.* Always has the answer or a question, never the right answer nor the right question but she never gives up.
 32. *The letter writer.* Is in love with a boy back home. I can almost tell what she is writing to him. Quote, "Dearest honey, The poor prof thinks I'm taking notes . . ."
 33. *The sneezer.* If it isn't a yawn it's a sneeze, and if it isn't a sneeze it's a yawn. Never both but always one or the other.
 34. *The mousy type.* About as cheerful and interesting as a dead fish and almost as helpful in class.
 35. *The classroom cosmetic.* If she isn't fixing her hair, she's chipping off her nail polish or putting on lipstick. But it's usually her hair.
 36. *The know-it-all.* The lackadaisical, she knows it all and does so without working too hard at it. She is a cross between boredom and sophistication.
 37. *If she doesn't stop waving that paper in front of my face, I'll smack her.*
 38. *May be hard to find but he is always in class and not too easy to tolerate.*

MOURNING BECOMES THE 20TH CENTURY

(Continued from page 6)

soul's slow dying.
 . . . How many of them, like John,
 Have been missing always from
 where they've wanted to be?
 Have been missing always from
 places where men and women
 Have laughed together, and loved,
 and understood . . .
 Have worked together, in confi-
 dence, courage and pride,
 For the future of human kind? *

A GLOOMY sense of guilt hovers over the modern scene like a vulture, ready to pounce on any rotting moral fiber. No one seems able to articulate it; consequently, people cannot get rid of it. This deep-buried guilt haunts the lower levels of the soul where the psychological danger is greatest. Thousands of G.I. students remember the experiences one soldier tells about. "What kind of war do civilians suppose we fought anyway? We shot prisoners in cold blood, wiped out hospitals, strafed lifeboats, killed or mistreated enemy civilians, finished off the enemy wounded, tossed the dying into a hole with the dead, and in the Pacific boiled the flesh off enemy skulls to make table ornaments for sweethearts, or carved their bones into letter openers. We topped off our saturation bombing and burning of enemy civilians by dropping atomic bombs on two nearly defenseless cities, thereby setting an all-time record for instantaneous mass slaughter." Millions of other Americans feel an awful twinge of conscience over the atomic bombings; they feel ashamed of the war criminal trials, in which victors stand prosecutor, judge and jury over the vanquished; they feel sorry for prisoners of war, displaced persons, the cold and hungry in many lands, yet their sorrow is salved by national policies whose motives are mixed with humanitarian compassion, business acumen and military foresight, and their sense of guilt hangs on. Occasionally a spokesman can vocalize the guilt for a limited number of people. Dr. J. Robert Oppenheimer, atomic scientist, said, "In a sort of crude sense which no vulgarity, no humor, no overstatement can quite extinguish, the physicists have known sin; and this is a knowledge which they cannot lose." Yet the churches have remained almost silent, and no public statesman has publicly confessed America's share in the world tragedy, nor led the people to bring their guilt out into the open. Consequently, the modern man has neither a clear conscience nor a forgiven conscience. Until he finds re-

* From *American Reasons*, Second Series, copyright by PM, Field Publications, 1945.

ligious release, he cannot regain his health of mind.

The modern world has a split personality. Its emotional health is deteriorating with a divided passion. For instance, it does not know what to think about science. Is it a thing of God or a work of the devil? Science, for most people, is savior. Even though its blessings in the atomic age are contradictory, they worship it with Job's devotion to God, "Though he slay me, yet will I trust Him." Yet the future of science is as ominous as its past is ambiguous. Professor Oppenheimer warns, "that out of science there will come . . . a host of instruments of destruction." No wonder Stefan Zweig could say, "Not until our time has mankind as a whole behaved so infernally and never before has it accomplished so much that is godlike." The terrible terrors of these times have at least blasted the old notion of progress from the minds of thoughtful people. History is no escalator. Military stupidity can cancel all medical advances; mass propaganda can ruin the best laid plans of the universities.

Religion, likewise, exhibits divergent impulses: extreme devotion to ideals together with sickening lukewarmness among the many. For the masses of mankind, religion is a marginal matter; among the few, it is a "passion for righteousness, conceived as a cosmic demand." Yet even the energetic are divided. While major communions draw together in the World Council of Churches, other groups, as vigorous in energy but stand-patish in thought, create a countermovement. On the campus, some Christian students work heroically for racial justice, others dare to pit their faith in Genesis 1 against the lectures of the biology prof—and both groups are convinced that they work under "a cosmic demand."

We live in an age between the ages. One world is dead, and the other world is powerless to be born, as both Matthew Arnold and Hezekiah long before him have said. "This day is a day of trouble and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth." (II Kings 19:3.) Men begin to see clearly what needs to be done; "We must be born of the spirit, if we are to save the flesh," MacArthur puts it; but they seem not able to do what they ought. They believe with the top of their heads but not with the bottom of their hearts. This split time brings emotional breakdown and paralysis of will. Men are ashamed to mimic forever the old, old patterns of thought, yet they are afraid to be bold and creative. Call it schizophrenia, an undecided and divided mind.

States' Rights May Be Wrongs

*when discrimination causes minority groups
to discover that many of our democratic declarations are high-sounding falsehoods.*

*The student editorial board of motive
reports on situations on the campus and makes some recommendations.*

FROM GEORGIA: The first thing we can do is to rid ourselves of all our prejudices. Although many of us won't admit it, we have some "deep down" prejudices. Many students are still indifferent to improving race relations, but the number of concerned ones here is steadily increasing. This is being partially accomplished by the student Christian organizations which sponsor discussions and study groups. We must do everything possible to see that Negroes have equal opportunities in developing their personalities in all phases of life. We students must make ourselves heard!

OHIO: One goal: To make the community and campus fair-minded through a concerted effort to eliminate prejudice by working for the abolishment of racial and religious discrimination. When we get rid of the "white" campus traditions, more and more minority group students will apply. Some sort of scholarship aid should be set up to help these students who have real ability, but who lack financial backing. We must convince our faculties, administrations and alumni that student bodies want to become acquainted with other groups. The alumni are afraid of repercussions if Negroes become members of their association. The first thing that interested student groups should try to do is to persuade educationally qualified members of minority groups to apply for admission. Encouraging note: The Religious Action League at Ohio University presented a questionnaire at a meeting of restaurant owners which indicated that their businesses would not be harmed if the restaurant owners were to serve all people. Of the 2,423 persons interviewed 96 per cent said they would not refuse to patronize a restaurant if all people, regardless of race, color or creed, were served.

MICHIGAN: Individual attitudes are what need to be changed or affected. Not too much may be done through rules and regulations. It is the person who discriminates, not the law, though agitation for a Fair Employment Practices Act might do much to cure discrimination in the hiring of people.

ALABAMA: We should cooperate more with Negroes who are trying to raise their educational standards. We should promote a campaign for more adequate classroom facilities—just as ardently as we are campaigning for more room for white students. We should give our wholehearted support to a plan for providing professional schools. We should strive for the admittance of Negroes to "our" professional schools. We should work consistently to improve their environment so that bad health, inadequate clothing, etc., do not prevent attendance at school. Economically, we should pay the Negro the same wage as we pay the white man. Politically, we should

give the prepared Negro the rights to vote and to hold office. We should help the Negro to grow in his understanding of democracy. We should provide for Negro participation in cultural events. He should have access to libraries, concerts, lectures, exhibits, etc.

MISSISSIPPI: Anything undertaken for the significant betterment of race relations must, of necessity, be a long-range, even lifetime program. We must understand the situation as it exists by getting sufficient, cold, hard facts. We must formulate and practice as Christlike and as intelligent an attitude as possible; in discussions and contacts with others, we ought to enlarge upon our own thoughts; at the same time we must be careful to be always an influence for good; we must deliberately look for opportunities to create good will. The church and other organizations and groups which can be of significant influence for bettering needy conditions are channels through which we can work. We must follow the lead of those who dare to speak and work for improved conditions and improve and extend what is being done. We must utilize the wonderful opportunity to work with students of Negro colleges. We must realize that real progress in the welfare of minority groups and in our relations with them will be made only when there is a change of spirit on the part of the discriminating majority. This is where the Christian student can be of inestimable and unlimited influence. (Recently 78 per cent of the faculty at one of the state schools voted against nonsegregated education.)

IOWA: We can bring pressure to bear on the administration so it will include members of minority groups in the student body. After graduation from college, we must practice no economic policy that will segregate minority groups. We must inform ourselves of conditions in the economic field that need adjustment so equal opportunity may be obtained for all. Students may do a great deal toward establishing political equality by presenting a good example in student relations—especially in student government areas.

NORTH DAKOTA: It is my opinion that we are really the most seriously prejudiced bunch of people—even more than the Southerners—because we think we aren't prejudiced. True, Negroes are not here in numbers but Indians are, and when we think of racial equality, it is always to Negroes that we refer. Some kind of a program of education for appreciating and understanding, perhaps sponsored by the Y, with more overseas students and Indians in attendance would help make us at least aware that there is a situation that could stand correcting.

WEST VIRGINIA: If separate schools did not have to be maintained, the standards for both groups could be raised; both would benefit, and it would be easier for Negroes to attain higher education and to raise their own standards; thereby many objections which more fortunate white people have would be removed. We need Christian realists to handle housing projects; we need broad-minded employers who do not force the issue in such a way as to cause friction, but who rather work toward an education of their employees so that fair and equal employment is possible. Exclusion of minorities from restaurants, recreational programs, church activities, concerts and lectures is based upon fears which we get over when we know the minority person as an individual.

NORTH CAROLINA: Time will be consumed in teaching one point at a time, but it will also solve the problem which many people seem to think is foremost; namely, the adjustment of the Negro to his new environment. This might well be turned around and called the adjustment of the white person to a Christian attitude. We as individuals can be sure that our own churches do not discriminate against Negroes. A congregation of Christian people will not be in sympathy with discrimination if it is approached in an intelligent manner. Our best work can be done with students of our own age and younger—not in battles and disputes with those now in the ruling positions. Get to know some Negroes personally. Support social-action programs designed to help the Negro and also any other projects that would aid in raising the standards of living.

LOUISIANA: If any significant improvement comes for minority groups, it will probably be preceded by the state's increased educational expenditure. The best way to improve minorities is to advance their educational opportunities. The FEPC is a hot subject, the general consensus being that the South isn't ready for it yet. Negroes in the professional field are also often discriminated against. A Negro physician's patient, once committed to a hospital, is no longer under his treatment.

VIRGINIA: Students should support legislation for the admittance of Negro students to all colleges and universities; equalization of all school facilities and curriculum should also be sought. We must develop the proper attitudes among our students and help them to see that Negroes are as capable as white people and are entitled to equal wages.

ILLINOIS: As soon as colleges stop asking questions about nationality and religious preference, they will be advancing. As individuals we can practice what we preach, and preach loud and long. We can push improvement projects in our towns, and we can organize as groups to push community projects in university towns, but we can also expect to be constantly disappointed. Race relations are red hot right now, and people are wary. Nobody really wants to change, and until we can show people reasons for wanting to change, we'll never convince them. I'm a firm believer that education is the only way to do this. If economic conditions begin to equalize, it will follow directly that the social conditions will begin to equalize. I think, however, that social conditions will be the hardest and last to become

really equal because they touch clear inside people, whereas educational, economic and political conditions are outer effects. There should be more on-campus housing for nonwhite students, more interracial and inter-religious activities sponsored by all campus groups, more opportunity for talented nonwhites to be presented to the student body and to the community as lecturers, leaders, entertainers, etc. All restaurants should be open to every person on the basis of hunger and ability to pay the check. There should be a revision of zoning laws to give Negroes a fair representation on all councils, committees, etc. More qualified nonwhites should enter the field of politics, not just as a vocation, but also as an opportunity to bring before the rest of the community some of the problems of their racial or religious groups. Whites and nonwhites should report any person whom they know to be using bribes or threats to secure votes, and the courts should prosecute and convict such offenders.

WASHINGTON: It is in regard to housing and wage scales in Seattle and in other parts of the state that white people can still do most for Negroes. Education seems the best weapon with which to combat prejudice, and Seattle's system seems to be doing an excellent job. Anyway, people are too busy hating communists to worry much about Negroes any more.

OREGON: Willamette University has no written barriers which discriminate against races. Chinese, Japanese and Hawaiians are accepted in all groups but there are no Negro students. There are several Negro teachers on the Seattle school board payroll who are teaching white or mixed groups; Orientals commonly hold positions of high scholarship; Jews are regarded not so much as a race but as a group of good kids who, for religious reasons, are a little aloof in some respects.

THIS DO!

Locate places which discriminate, study the problem in each instance, act to overcome discriminations.

Make a special study of the quota system used by many schools to limit the numbers from minority groups who may enroll. Remove questions pertaining to race and religion on application blanks.

Investigate discrimination in university housing units as well as in public places.

See that college administration does not discriminate against any race in the selection of faculty and students for jobs.

Encourage the use of speakers on race relations. Work for a more active interest in political and social affairs which stand for freedom and equality.

Support Brotherhood Week, Religious Emphasis Week. Sponsor forums, discussion groups, etc.

Support legislation for the elimination of the poll tax.

Conduct an intelligent attack upon all discriminating legislation.

Read good books on the subject and recommend and popularize them.

Practice in churches what we preach.

Promote cell groups interested in race relations.

Cooperate with organizations having similar aims such as the Fellowship of Reconciliation.

Get to know members of different races well.

Refuse to be a part of an economic situation which discriminates.

Prognosis: Epidemic Disease of Whites

The campus, like the world, is sick with a chronic case of white, gentile, American superiority.

SINNING IS NOT a States' Rights monopoly. Nor from a survey of campus minority-group situations should the results have been necessarily tabulated by states. A study of the replies to the questions sent out by *motive* indicates that racial discrimination, the sinning that most of us indulge in in one way or another, is not a matter of states. Yet the geographical testing does show us that the problem is not sectional. It is a matter of disgraceful acquiescence by all of us, to customs and mores that make our Bill of Rights a farce, and our Christian living the kind of hypocritical practice that causes our brothers of other religions to wonder why our high-sounding platitudes never get translated into our low living. In this year when young India is constructing a constitution that outlaws untouchability and outcasts, and America's UN representatives are giving lip-service, at least, to an international Bill of Rights, the proof of our intentions in everyday living must be seen on the campus, where we live our religion and establish our practices for the life we are to live later in more normal communities.

Many campus reports say there is no race problem. "This is a strictly 'white' campus," writes one commentator, "and we don't know what you mean by race problem. We get tired of having chapel speakers talk about it. For us, it is non-existent." This is an apt illustration of students living in a fool's paradise. If there is no problem of brotherhood on a campus, then the campus is either an exclusive, unrepresentative, un-American community, or it is an unrealistic, undemocratic Utopia. In the one case, it should furnish a legitimate project for the House Committee on Un-American Activities, for its inmates will be subversive to everything that is genuinely American, democratic and Christian. In the other case, it needs to be aroused by the introduction of students from other countries and from other races. *This arousal is the duty of Christian students on the campus.* They should insist that students from other countries, as well as students whose skins are not white, receive priority in the quotas for admittance to universities.

IN the returns from church-related schools, this tendency to be without a problem because it has never been made to exist is most striking. At least one state university reported that the state itself had laws safeguarding the rights of education for all citizens. What happens to these citizens after they get on the campus is another matter. But no church-related school reported that, because it was Christian, there was no discrimination on the campus. Most of these schools encourage fraternities that practice restrictive covenants in their membership. Practices in administration are often equally undemocratic and unchristian. In these respects they are merely following patterns of a church and a society that pledge allegiance to an ideal of real brotherhood and then allow a restrictive, discriminatory practice to make their profession an hypocrisy. Thus we educate for the paganism that is characteristic of our day.

The "race problem" on the campus tends to be minimized when other problems become more obvious. One campus reported that the people were "too busy hating commies to worry much about Negroes." Perhaps the Red hunt in America may so usurp the spotlight that in the darker corners of our country some real Christian advance can be made. When Negroes prove to be good athletes, the campus is also likely to forget discrimination temporarily.

Religious groups are often used as a scapegoat for the flagrant, unchristian practices on the campus. "Church activities," says one reporter, "seem to hog the overseas students in an effort to make them into little tin angels. And when an overseas student does anything the least bit 'bad,' he is immediately pounced upon as being ungrateful, uncouth, and fit only to be sent 'back where he came from.' *This includes Negroes.*" Most overseas students, people of other skin colors or races, are *marked* students on our *white* campuses. They have a difficult time living a normal life even aside from the discriminating practices.

STUDENTS, however, are becoming increasingly aware of the wide divergence between ideal and practice. The reports from some thirty representative campuses contain constructive suggestions as to what may be done. Above everything else is the need for increasing and continuing education; this statement was made in spite of the fact that many students said that the constant harping on race relations from the chapel platform had created a mind-set against doing anything. Habits of thinking and declaration of intentions, whether the problem exists or not, must be continuous processes. The capacity to face the situation in later community living is conditioned by the attitudes and habits formed now on the campus.

The remedial process must begin with the qualifications for admittance into the university, say the students. No discriminating questions should be allowed on the application blanks. Federal aid should be given only to those schools which practice no discrimination. Quota systems both in undergraduate and graduate schools should be eliminated. Education should be open to all with the mental capacity to take it as the only restrictive condition to entrance or to equal opportunity. In many schools the economic level of the student conditions the kind of student entering, and to a very great degree in the prevailing social and economic system, it quite nicely takes care of the existence of Negroes and other students of minority groups. The Jewish student, however, poses another problem for this kind of exclusive un-American school, particularly because there is increasingly little Jewish sound to many American names, and also because our Jewish friends usually have the money necessary to crash the gate.

The students proposed that basic changes should be made in the community. Restrictive covenants on real estate must be done away with. Eating establishments must be open to every person on the basis of (1) his hunger and (2) his ability to pay the check. Good, low-cost housing, adequate socialized

medical care, equal recreational opportunities and education are minimum essentials for all minority groups. Education against fear of the majority is likewise important.

ON the campus special concerns rest with the religious groups. They should join with the liberal organizations of the campus to demand that all students, regardless of race, color or creed should be admitted or turned away according to the same standards. They should join with the like-minded groups to establish interracial living quarters, not as a solution to the problem, but as an emergency measure while they endeavor to bring pressure on campus and community practices of segregation. They should look with favor on the establishment of interracial fraternities, a movement which is gaining momentum on many campuses at the present time. Small cell groups in which one or two members are other than American whites can help build deeper understanding and relationship.

The schools in what has traditionally been called the South present peculiar problems relating to background and social custom. Yet here, perhaps, more than in any other section of the country, a minority of the students are aware of the situation and are trying sincerely to do something about it. Here, where social pressure is most severe, some real progress is being made. The change is inevitable. Whether this college generation or the next will be able to do much is a question of the capacity for taking leadership that may entail ostracism and unpopularity. But the change will. Most students agree; the "readiness" is still the question. Education on race and brotherhood must go on. What has been done should depend on the integrity of purpose of Christian groups. Secular organizations are likely to open the way, with the Christian groups coming along to give status and validity to the established pattern. But definitely there is a saving remnant in the campus Christian group. It is in the wave of the future, no matter how great the opposition at the present time. The South, at least, recognizes that it is prejudiced. "The North is likely to be much more prejudiced because it thinks it isn't."

WORDS designate attitudes. On some campuses where Negro students are not admitted, Latin-American students are "tolerated," but there is little real camaraderie or understanding. Toleration is a mean word, and it has no place in the vocabulary of a Christian in his relation to other nationalities and races.

"Everything being done now has to be done either in the mind or on paper," wrote one student. Perhaps 1949 may be the year when we initiate the time when the things of the mind, translated through the things of the heart, become the things that we do. For the student who understands another human

being, who may be different in background, national origin or color, and understanding him, learns to love him as unselfishly as possible for what he is, the Kingdom moves a little closer and human brotherhood becomes a little less fantastic. For the student who makes this his goal in 1949, and at the same time gives his support to every organization and movement that try to better conditions, eliminate discrimination and make life finer and freer for all people, living will take on new dimensions and develop new importance, and he will be called "blessed" by the generations which follow him.

WHAT CAN BE DONE

- (1) Understand the situation as it exists—get "cold, hard facts"—understand the causes of discrimination and prejudice, in every aspect.
- (2) Formulate and develop as Christlike and as intelligent an attitude and spirit as possible; test it for and purge it of all weak, undesirable and untenable elements; in discussion and contact with others enlarge upon your own thought, at the same time being careful to be an influence for good; deliberately look for opportunities of creating good will.
- (3) Work within the church, especially, and other organizations and groups which can be of significant influence for bettering conditions.
- (4) Follow the lead of those who dare to speak and work for improved conditions; improve and extend what is being done, however small.
- (5) Utilize the wonderful opportunities to work with students of Negro colleges.
- (6) Realize that real progress in the welfare of minority groups and in relations with them will be made only when there is a change of spirit on the part of the discriminating majority. This is where the Christian student can be of inestimable and unlimited influence.

—Bill Crout, Millsaps College, Mississippi

We, the members of the Inter-Faith Organization, united by our belief in God, recognizing the need of joint expression and action in the affairs of our campus, our present community, our nation and in the world in order that we may practice the social, political and economic implications of our belief, finding common problems that we can best solve as a united group, desiring unity, understanding and harmony in the world, and justice, equality and security for all men because of their inherent dignity as individuals and children of God, believing in one world, peace without hate, and the ability of youth to achieve these aims, do hereby adopt this constitution of the Inter-Faith Organization.

—Preamble, constitution of the Inter-Faith Organization of Ohio University, Athens.

Let the pain and the grieving
wear out in the silence of the dark.
For one believing,
no word is as tender as the word
unspoken, while kneeling
and waiting in silence in the night,
the heart begins healing.

—Joseph Joel Keith

Our Bread and Butter Culture

*To bring health to our civilization
religion must provide a leaven which will permeate and change
the whole structure of our economics.*

GEORGE KELSEY

FROM THE PERIOD of the Civil War to the present, the economic factor has been dominant in American life. This may properly be called the economic period in American history. American culture is indeed an economic culture. More than anything else, economic matters give character and direction to the other aspects and areas of social existence. The shift from the earlier classical emphasis in education to the utilitarian emphasis was due to the increasing ascendancy of the economic life. The idea of success is thought of almost wholly in economic terms. There are even some colleges and universities which measure the success of their alumni on the basis of their incomes. The statistical method has been adopted by the churches so that we rarely think of church growth and development on a qualitative foundation, but rather in terms of numbers and quantities. The impact of the economic life is felt even in the pulpit, for beneath the robe which the minister wears, one may discover a business suit. The dominant influence of the economic life is nowhere more evident than in the structure and life flow of our cities. During the Middle Ages, the highest structure in any city was the spire of the cathedral. This structure was the architectural symbol of the Christian unity of civilization. But in our cities the towering skyscrapers of business enterprise dwarf the few churches which have not yet retreated to the suburbs. The center of the cities is taken over by business and commerce. All life radiates from this. The habits, values and daily activities of the people are largely determined from that center.

The economic philosophy which has dominated modern western life in general, and American life in particular, is a theoretical contradiction to Christian faith. The contradiction lies in the abandonment by the followers of this philosophy of all regulation of the economic life by outside moral standards, and in the substitution of economic expediency as the only guiding principle. During the Middle Ages, all human activities fell under the single scheme of the spiritual destiny of mankind. Following the revolt

against the mediaeval synthesis there was a general secularizing and atomizing of life, of which the economic life was a part. It was an easy step, therefore, to the formulation of an economic theory on purely humanistic foundations. Adam Smith, who is primarily responsible for the theory back of our economic practice, did precisely this. He claimed that economic activities are natural and are governed by natural laws. Men instinctively seek to satisfy their wants, and their activities lead to the general welfare without the intervention of any "artificial" laws. The profit motive can and must be left to itself to secure the greatest efficiency and production in business: the production of the kind of goods wanted and needed by society, and thus for the greatest welfare of all.

To this idea of natural laws was joined the idea of natural rights. Among these rights are life, property and freedom of contract. These rights belong inherently to the individual apart from civil society and the state.

CHRISTIANITY is at odds with both these results in the dominant economic philosophy of our culture. Christian faith rejects the idea of separating economic theory from a general theory of the good life. Christian faith believes that all life is lived under God. All contracts are made between three parties—myself, my neighbor, both under God. There are no moral partitions in life. Christian faith also rejects the formulation of any theory of life on the nature of man. The good is not found in what man naturally seeks and in the laws governing his natural activity. The good is found in what God demands and in the laws governing the pursuit of his will.

As our economic system has developed, it has increasingly become a practical contradiction of the Christian ideal of community because of the destruction of neighborliness and the establishment of relationships that are impersonal. Prior to the industrial revolution an employer was himself a worker in his industry. He employed other men to work and to serve as apprentices alongside himself. He knew

his employees intimately, shared the institutions and common life of the community with them, and was not at all shocked if his son married a daughter of one of the workers, or if a young worker married his daughter and aspired to a share in the business. But in our present era of mass production and distribution, business and industry are organized in vast enterprises, and in huge factories in which personal relationships between employers and employees have so far proved to be impossible. The employee is no longer a co-worker and friend of his employer; rather, he is an inferior and a "hand"—No. 11,461 on the pay roll. A devastating financial, educational and social gap exists between them. They live in different districts, have different schools and often different churches, are frequently members of different races, do not share a common social life, and seldom intermarry. The impersonal character of contemporary economic relations reaches its immoral climax in the doctrine that labor is a commodity.

Fundamental to the character of American civilization is the dominance of economic factors in the determination of cultural values. Ours is a civilization in which the means of living have become central and the ends for which we live have been pushed out to the periphery. Men do not make money in order to live; men live to make money. American civilization is secular at heart. By American secularism we mean "a practical materialism with no explicit philosophy."

Let us examine some of our value judgments. We have already asserted that American economic theory affirms that property is a natural right. From the point of view of Christian faith there is nothing wrong with the theory as such. But as this theory evolved as a practical guide, property became an absolute right. The right to property was interpreted as anterior to and independent of functions in and services to the community. Property became sacrosanct, standing above any obligations as a condition of its tenure. Hence all attempts to impose obligations on property holders as property holders were met with stern and un-

ashamed resistance. Opposition in the name of the rights of property has been offered to various humanitarian reforms; such as legislation pertaining to wages, hours, work hazards, child labor, housing, the adulteration of goods and even to compulsory sanitation of private houses. Property holders have often responded as selfish little boys who say, "I can do as I please with what's mine."

ANOTHER doctrine associated with property rights and held generally by colonial Americans shows signs of persistence in our time. It is called the "stake in society" theory. It is the doctrine that those who possess property are the natural governors of those who do not. This doctrine takes its rise from the belief that the most obvious and fundamental of all rights is that of property. This right is prior to civil society and the state. Society arose from the exercise of property rights through the contracts of individual with individual. Property holders therefore constitute the backbone of society. The state exists for the maintenance of property rights.

Perhaps more than anything else, the "stake in society" theory is responsible for our present practice of measuring human worth in terms of possessions and power. God's "little ones" do not count in our civilization. To all practical intents and purposes, man's worth is not based on his union with God through Christ. It is based on possessions, power and status in an economic and political world. Even when churchmen refer to human worth, more generally than not they are guided by a secular bias. When a minister of the gospel says, "I have the best people in my church," he does not mean that the people of his parish love the Lord; he means that his people love mammon and have done well in acquiring mammon's values.

If a society ascribes the greatest worth to its people of wealth and power because of their wealth and power, it follows that that society will regard the ends and virtues associated with these people as the chief ends and virtues of life. For most Americans happiness is the end of life. But happiness does not mean self-realization, well-being or the full and harmonious functioning of all of one's powers. Happiness is identical with pleasure and enjoyment. It means the enjoyment of leisure, the luxuries and comforts of life and the esteem of one's environment based on a luxurious display. When most Americans refer to "real living" they mean a life filled with showy homes, automobiles, airplanes, yachts, diamonds, furs, summers spent in Canada or the mountains, winters in Bermuda, Florida or California, and freedom from professional responsibilities.

In a like manner the virtues which characterize the propertied classes are generalized into sentiments that ought to guide all worth-while life. An undisciplined acquisitiveness, the desire for self-preservation and the will to power are glorified. In complete accord with the laissez-faire tradition, these sentiments are regarded as natural and good. The extent and intensity of acquisitiveness among American people are seen in the well-nigh universal tendency to measure everything by "what I am to get out of it." The significance and value of self-preservation as a guiding and driving sentiment are generally accepted.

The glorification of the will to power in our culture is clearly evident in our secular attitude toward war and people of power and status, in contrast to our attitude toward people of humble station and toward humility as a practical virtue. Our radios, newspapers, magazines, common talk, textbooks and monuments eulogize people of power and wealth. There is a serious tension between the religious ethic and the secular ethic of our culture. In our churches on Sunday mornings we talk about love, humility, patience, long-suffering and service. But in the affairs of daily life we regard these virtues as irrelevant and impractical. The law of self-preservation is preferred over the law of love; gain is preferred over giving and power over service.

WHAT should the American churches do in an economically dominated culture? They must first adopt a mood of repentance based on the knowledge that they are a part of that culture. Religious life does not originate, develop and persist apart from culture, but within culture. There is perhaps no nonreligious factor which gives orientation to religious thought and feeling more than the economic factor does. The history of Christianity is replete with illustrations of what the economic life does to religious thought and feeling. Even monasteries and sect movements, which set out to devote themselves to absolute values, have not been able to withstand the spiritually corroding effects of economic success. Our own country furnishes a bold illustration of the impact of economic forces upon religious life. For here historical and political forces have conspired with economic factors and produced not only separate churches for the privileged and the disinherited, but even separate denominations. These class churches and denominations do not merely constitute institutional and social cleavages. They also constitute cleavages in religious thought and feeling.

It is a matter of great agony to the religiously sensitive person to be forced by the facts of human life to admit the

limitations of religious resources. The disturbing fact is the Holy Spirit moves and drives frail human beings who are already conditioned by language, patterns of thought, interests and values which arise from other sources. The Holy Spirit rarely, if ever, is the sole urgency in human life. Ethical attitudes are partly determined by individual and group experiences, interests, and values. We think that we are acting under the inspiration of the spirit of Christ or in obedience to the will of God. Many Christians who make decisions or act on the basis of the biases and interests of their economic class sincerely believe that they have done God's will and have contributed to the public welfare.

Privileged classes are more liable to serious errors of judgment and action in this connection than are the disinherited classes. There are two reasons why this is true. First, when social attitudes, patterns and practices are well established and more or less universal in a given region, for the majority of the people, and especially for the privileged, these social realities are for these very reasons eternal and good. The circumstances of human life force people to share and participate in social attitudes and practices long before they reach the age of reflection. They see their parents and loved ones, in whom they have implicit confidence, participate in and often promote existing attitudes and patterns. Thus these realities become a part of the stuff of their own character; and even when the age of reflection is reached, it does not occur to them to raise questions concerning them. It is also exceedingly difficult for persons who receive the privileges and benefits of a society to find anything wrong with that society. The pleasures and comforts of privilege blind men to the injustices on which their privileges and benefits are based. This accounts for the fact that throughout the ages the privileged classes have explained their privilege as an evidence of divine favor or of innate superiority, or both. Thus religion becomes the sanction and support of existing social realities instead of the power for transformation.

THESE observations concerning the limitations of religious resources lead to this conclusion concerning the task of the churches. The churches must recognize the need of coercion in social conflict areas. In matters where large collectives of people are concerned, such as economic issues, we cannot depend exclusively upon appeals to reason and conscience. Of course, the church must always make its primary appeal to reason and conscience, but it must also encourage the use of political and economic instrumentalities. In spite of their short-

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Cornerstone of a Sure Foundation

GROUP OF PROPHETS

BEN-ZION

CHARLES F. KRAFT

"PACIFIST! ISOLATIONIST! Appeaser!" How often the ancient equivalents of these modern epithets must have been hurled at Isaiah of Jerusalem! After all, those last four decades of the eighth century B.C. were terror-filled years for the little buffer nations—Syria, Israel and Judah—on the narrow corridor between the great poles of imperial power in the Near East. Already, from the northeast, the most savage army of ancient times, that of the Assyrian empire, was advancing with the inevitability and ruthlessness of a Hitler blitzkrieg. What should or could the little nations lying directly in the path of this crushing monster do? How could these ancient counterparts of modern Czechoslovakia, Poland or Denmark save themselves? Should they not hastily unite for their common national defense? If they did so, might they not secure help from the one-time powerful Egypt immediately to the southwest? Only thus, reasoned the "political realists," might the little countries have any safety at all. By establishing a "balance of power," Egypt and the little countries on one side over against mighty Assyria on the other, there might be some hope for the future.

It was in the midst of this ancient equivalent of modern power politics that Isaiah appeared with some utterly revolutionary, if not traitorous, ideas. If he had been an unknown herdsman from south of the border like Amos, or a possible one-time priest concerned primarily with religious matters like Hosea, or even

a rural-minded, foothills peasant like Micah—those other prophetic voices of the same century—it might not have mattered so much. But it did matter that a close adviser of the royal house in Jerusalem could have such crackpot notions. Even though King Ahaz did seem to pay little attention to him, and although his son and successor, King Hezekiah, was careful to provide a double line of city defense—his engineers were digging a new 1700-foot water tunnel while the king was engaged in national reformation and personal prayers—the so-called "statesman-prophet" Isaiah was a menace to national security. At the very time when all-out effort was necessary to build national morale and assure the favorable support of nearby Egypt, because the Assyrians were coming "down like a wolf on the fold" and would invade at any moment, what was Isaiah doing? Believe it or not, he was literally and unashamedly running around the city streets stark naked to symbolize the nudity of captivity, and was calling Egypt, the nation's only powerful friendly ally, "Lady-Good-for-Nothing" (20: 1-6; 30:1-7)! Imagine how long a Washington "brain truster" would last if he dared similarly to act and speak disparagingly of Britain and allied powers, what with the Un-American Activities Committee on the alert, to say nothing of the duty of officers responsible for making arrests for indecent exposure! When little Judah was in imminent danger of her life was not Isaiah as raving mad as his con-

duct would indicate when he counseled: "By returning and resting shall you be saved,

In quietness and confidence shall be your strength" (30:15)?

What kind of fifth-column advice is that when the enemy is knocking down the very walls of your national house?

IN order to understand at all Isaiah's amazing conduct and ideas in his own world, as well as to assess his relevance for today's international scene, it is necessary to begin where he did, namely, with his own personal religious experience. Fortunately he left for us, possibly as dictated late in his life to a disciple, an account of what made him a prophet (6:1-13). His "vision" is not simply the record of a great prophet's call; it is as well the pilgrim's progress of any great soul when it encounters God and comes alive religiously. Note the steps: First, there comes the overpowering sense of the unspeakable holiness of God, a two-fold holiness of God's transcendence above man and of his ethical perfection. Second, such a vision of God's "scorching purity" leads by vivid contrast to the sense of man's own inadequacy before him, of one's personal sin and the evil of his society. As a prominent citizen, if not aristocrat, of Judah, Isaiah doubtless felt himself involved in and somewhat responsible for the evils in his civilization which he vigorously denounced (2:5-4:1; 5:1-24; 9:8-10:4; 5:25-30). Third, the holy God never forsakes such a truly

prostrate penitent as Isaiah, but at once sends his cleansing and forgiving power. This sense of personal cleansing, probably Isaiah's most vivid recollection of his encounter with God, is probably the key to his outlook on the social cleansing of international affairs. Fourth, whom God has cleansed, he is now ready to send out to redeem the world. The sense of cleansing is followed by the awareness of one's mission in life. Fifth, the mission, as Isaiah obviously and frequently felt, may seem utterly fruitless, but it is inescapable. The world may refuse "to understand, to turn and be healed," but the missionary must go on.

So deeply is Isaiah convinced of what God has done for him personally and what God's message is to his nation that the prophet carries his plan into every aspect of his personal life. His passion is to save the whole people, but he is soon convinced that only a few will heed. Therefore, Isaiah names his first-born son "A Remnant Will Abide" as walking evidence that only a few, but nevertheless a redeemed few, will survive the coming calamity (7:3). His second son is "Swift Is Spoil, Speedy Is Prey" as vivid warning of the imminent destruction at the hand of Assyria (8:3-4). Like the later and greater prophet of Nazareth, Isaiah gathered about him a few disciples. At one point in his career he seemed about to seek refuge from the gathering storm in his small fellowship group; he would say no more to kings and princes, but would simply wait and see what God would do (8:16-18). But such flight from the world was only temporary, for Isaiah was soon again flinging out words of challenge.

ISAIAH'S message must be understood as centering not on man but on God. "Cease trusting man!" this dreamer cried (2:22), when the "practical" world was frantically seeking salvation through man-made armaments and human alliances. When King Ahaz was faced with decision as to whether to join the Syrian-Israelite defense pact against Assyria, and when repeatedly King Hezekiah was being urged to call for Egyptian chariots and horsemen against the ravaging enemy, Isaiah's counsel was always the same: "Take care, and keep calm! . . . Do not be afraid or downhearted. . . . He who believes shall not be worried" (7:4; 28:16).

If complete confidence in God, even in the most desperate days of national calamity, be Isaiah's source of personal strength and his only hope for social salvation, how does he interpret what is happening, and what does he expect God and man to do? In the first place, as in his own religious experience, Isaiah is convinced that a holy God is calling his own chosen

but unholy nation to repentance that it might turn and be healed of its cancerous inner corruption. This Amos-like theme runs all through Isaiah's work, but nowhere is it more unforgettably expressed than in his scornful imitation of the drunken babbling—"line upon line, precept upon precept" are not words but nonsense syllables in the Hebrew—of those who are the nation's leaders; "justice is the measuring-line and righteousness the plummet" by which only can a civilization survive (28:7-22).

Secondly, a nation gone so utterly mad in the pursuit of false values can be brought to its senses only by overwhelming disaster. Therefore, God, not beyond history but operating through history, is very concretely using the mighty Assyrian military power as his chastising rod to bring his own chosen nation to its knees in repentance, if it will but heed. Contrary to the loud-mouthed claim of the besieging enemy field marshal (36:18-20), it is not the supremacy of Assyrian deities over the petty gods of lesser states which makes Assyrian armies victorious; rather, the Lord of the whole earth is using the shock treatment of international events to try to restore his people to sanity. Seen from the standpoint of mere political power maneuvers, Isaiah's position might have been isolationist in the sense that he saw, perhaps not unlike Switzerland or Denmark more recently, that entangling alliance to fight for protection would be worse than useless; it would only make complete destruction more certain from the superior power. Furthermore, his counsel to King Hezekiah not to join neighbor princes in revolt against Assyria might even have been called appeasement of the ruthless aggressor, or was it simply good sense to avoid further senseless ruin?

In the third place, if Isaiah were right in seeing Assyrian might as really God's own punishing hand, does not his advice become utterly logical? Not futile resistance against God himself, but a quiet willingness to learn from God's operation of history was his counsel and his faith. Did he go further to assert that the great force in the world is not the military might of an Assyrian army, but rather the unseen power of "God within the shadows keeping watch above his own"? Greater than the power of Assyria was the power of what the modern calls the moral order of the universe—God's demand for righteousness. Just as surely as human wickedness had brought on the sad state of human affairs, so only righteousness, the faith of a redeemed remnant, a kind of spiritual "church" within the chosen nation, might become the saving leaven of the new order which would arise after the present calamity had passed.

WAS Isaiah right? Try his thought on our world. Is modern man, heedless of God's moral demands of righteousness by his greedy pursuit of selfish material and national values, hurling himself toward a civilization-destroying war? Are today's Isaiahs crying for confidence in a peaceful, moral order which man could set up, if he were in his right mind and used such instruments as the United Nations, to be vindicated only when a righteous remnant is left to start anew? Clearly Isaiah was not "pacifist" in the modern Christian pacifist sense of refusal to kill because of the sacredness of each individual human personality. But Isaiah's deepest conviction was that far superior to physical military power is the power of the spiritual order, of faith in a God whose will is justice and righteousness. That is "the cornerstone of a sure foundation" (28:16). Is this akin to Gandhi's soul-force and Jesus' power of love?

Thus far we may be sure Isaiah's thought went. And what a distance that was! But he may have had one further insight: Perhaps he was expecting God, the ruler of history, in his own time, and perhaps dramatically, to intervene in history and to set up the kingdom of righteousness so superior to this present world. Possibly the Wonder Child, soon to be born, whose name is Emmanuel ("God-is-with-us"), would be God's agent and the inaugurator of the Kingdom of God (7:14). If so, those later writers picturing the glories of a Messianic Age to come (2:1-4; 4:2-6; 9:1-7; 11:1-9) may not have been so totally foreign to Isaiah's thought. In any case, says the Christian, true to the basic faith of Isaiah in a holy God of righteousness, the divine did intervene in history in the person of the "little child of Bethlehem" whose followers yet pray, "Thy kingdom come; Thy will be done."

Note: It is recognized by the scholars that the work of Isaiah is to be found entirely within chapters 1-39 of our biblical Book of Isaiah. The great chapters of the book will be considered in the fifth and final article of this series on Second Isaiah. It will be noted that the above article omits reference to Isaiah's part in the famous crisis celebrated by Lord Byron's poem, "The Destruction of Sennacherib." This omission is due to the uncertainty of recent scholarly judgment as to Isaiah's part in this crisis and the certainty that Isaiah's faith and his greatness and timeless significance stand without this supernaturally explained vindication of his confidence in God. The reader may consult the general books on the prophets mentioned in the notes to the two previous articles on Amos and Hosea for further study concerning Isaiah.

The Man Who Laughed

"My hand tightened around Sue's . . . we had not gone far when I heard the door of the hamburger joint slam shut . . . Then I turned around . . ."

NEWTON THORNBURG

IT WAS JUST an ordinary hamburger joint. They called it the Steak House. We often went there, probably because of its convenient location between the movie and Sue's home. Sue and I were sitting in one of the booths waiting for our orders to be taken. She was seriously engaged in trying to associate some of the carved initials on the table top with persons she knew. I glanced from Sue down to that jumbled furrowed surface and smiled. And as I did so a man's harsh and unrestrained laugh shattered the usual buzz and clatter of the hamburger joint. The man who laughed was sitting at the counter. He had wheeled his stool around and sat there—grinning. He had laughed at us.

His gray, rumpled trousers and blue-green shirt, partly covered by an old navy coat, were in keeping with his insolent, slothful, but rugged expression. He sat there looking at us, a sneer distorting his hard, unshaven face. He seemed to be of indeterminate age; he looked old because of something brutally hard and cynical in his face, and yet he appeared young in almost every other respect.

Sue kicked me under the table and told me to ignore him. I picked up a menu and pretended to read it. But again he laughed, this time violently, and brought his hands down thwacking himself on his thighs, the noise of derisive laughter startling everybody.

I looked at him. He was still looking at us. My mouth opened to say something, but nothing came out. I turned to Sue. Her eyes were wide with apprehension. She seemed to be imploring me to do something. I fumbled with the menu nervously and pretended to talk to her. He was laughing again, this time shaking his head in amused wonderment. He acted in what seemed to me to be much the same way people do when they first see monkeys playing in a zoo.

Most of the people in the place were staring and were amazed at the whole affair, but characteristically no one did a thing. Sue motioned for us to go. I wanted to ask him just what was eating him, but he was not the kind of guy you say just anything to. He looked too hard and tough, and after all, I was just

a kid. He sat leaning forward, his eyes fixed on us as the other people in the joint watched me help Sue on with her coat. I felt a kind of malevolent sarcasm in his cold, gray eyes which were fastened on us as we left.

"You don't know him?" Sue asked, her voice betraying her uneasiness.

"No," I said. "I've never seen him before. Can't understand it."

I tried to act as if the whole affair amounted to nothing, but I just couldn't. I tried to think of something else to say but that seemed impossible. Then I began almost immediately to rationalize. Maybe he was playing a practical joke. Probably never meant anything by it. Maybe he was a mental case. Could've been drunk.

My hand tightened around Sue's as we crossed the street and started toward her home. We had not gone far when I heard the door of the hamburger joint slam shut. I turned around. There he was, standing on the sidewalk looking toward us. The white-blue fluorescence of the Steak House's lights etched his face in sharp contrasts of light and dark. Even

considering the distance and darkness, I would swear I saw his cruel mouth curl in a mocking leer.

Sue tugged at my arm in her fright. "Call for help! Call the police—do something!"

"Don't be silly—come on, let's walk faster." Sue took my advice and we hurried on.

But he followed.

Nor did he make any attempt to conceal the fact that he was following us. He had metal cleats on his heels. Their clear, regular click seemed to keep time as we walked along. We quickened our pace, but the faster we walked, the more rapid became the metallic sound of his footfalls. He was coming closer. I knew we couldn't outdistance him, so I turned around, my fists clenched automatically and I felt myself trembling.

"What's the big idea, anyway? How come you're following us?" My voice seemed foolishly weak and hollow as Sue clutched my arm tightly.

He didn't say anything at first. He just stood there, most of his weight on one leg, the other carelessly thrust forward. He seemed to be in perfect repose and disgustingly complacent! A cigarette was dangling from his hard, sneering mouth. Finally he spoke—out of one side of his mouth, it seemed.

"What's eatin' you, Mac?"

"What do you think?" I said, and for some reason I became more daring and belligerent.

"I just want to talk to you—after you drop your girl off. Is that so strange—eh, Mac?" As he spoke I was obsessed by the cigarette that somehow remained in his mouth, dangling at its very tip, and moving up and down with his lips as he talked.

"You want to talk to me? What about?" I finally managed to answer.

"You'll find out," he shot back in such a fashion that I was all the more uneasy.

I looked at Sue. She was trembling and yet she smiled as she said, "All right, let's keep going just as we were." I squeezed her hand and said, "O.K."

Again we heard him laugh, a loud, boisterous laugh that shook his whole



being convulsively. As he reached the height of the laugh he choked and began to cough. As his coughing ended a car drove by, throwing the glare from its headlights on him. I saw his face again, and for that fleeting second, I thought I saw a look of pain or sorrow on that cynical, rock-like countenance. Quickly, though, he seemed to revert to his former self and bade us go on.

SUE and I followed his command, her quivering hand still in mine. The click of his metal-cleated heels told us he was still following. He began humming a weird tune, one I had never heard before. His humming had the strange quality of seeming to come from a great distance. It was somewhat sad, eerie music, coming from the depth of his being. We crossed another street and continued up the block to Sue's house.

He waited out near the street as Sue and I went up the front walk to her house. We stood there on the front porch, neither of us knowing exactly what to say.

"Do you want me to call the—?"

"No!" I told her. "I think he's harmless enough. Probably just wants to tell me about some—well, just something he wants to get off his chest."

I kissed her and walked toward the man—and toward what else, I had no idea.

He was there waiting for me, his cigarette still dangling from his strange, twisted mouth.

"Well, what'd you want to talk to me about?"

"Just want to talk to you," he answered.

"If you want to talk to me you'll have to walk up Park Street—that's where I live."

"Sure, Mac, anything."

We walked along for about a block in silence. Every once in a while he'd turn and look at me, and I felt as if he grinned a grin of ridicule, perhaps as if I amused him.

"You're about eighteen, aren't cha?" he finally said. "And in college, too. Right?"

"Yes, that's right," I answered.

"You like that girl, don't cha? Maybe even love her, eh?"

"Yes, that's very possible. Why?"

He disregarded my question. We walked onto the Park Street bridge with the river flowing underneath. He asked me if I'd like to stop there and talk a while. Reluctantly I agreed that it might be as good a place as any other.

THE air was damp and moist, causing the glow of the bridge lights to have a wet, halo-like appearance. Off in the distance one of the river tugs blew its fog-

horn. The deep, grunting noise echoed up and down the river. My companion turned to me, and started to talk in a tone that was at once mocking and derisive.

"I suppose you wonder why I laugh at you. Right?" he said. I didn't answer.

"Well, maybe I can tell you," he continued.

But for a while he said nothing. I stood there just looking out over the water. He leaned against the railing and stared at me. I wondered if he was laughing at me, for I couldn't tell. And then he spoke.

"Look up there, kid. At the moon."

I looked up. The dark, blue-gray clouds were silently slipping between the moon and us.

"See the moon," he said. "It's like you and me. It sits up there and can't do a thing. Maybe it wants to shine on us, but can it? No. It's helpless. It's powerless. It's like us, kid. See what I mean?"

I looked at him. His eyes now seemed to me dead and impassive. The cynicism had disappeared. He looked dejected and despairing.

"No, I'm afraid I don't know what you're talking about," I replied.

"You don't know what I'm talking about, eh?" he drawled.

"No!" I said. He stood there for a while saying nothing and looking at me piteously. This whole thing puzzled and confused me.

"Look," he said. He picked up a leaf from the sidewalk and held it in his hand. I had expected his hands to be large, powerful, and dirty. But they weren't. They were long and thin, well manicured, beautiful, and yet strange hands. They seemed so incongruous with the rest of him. He held the leaf up for me to look at.

"See this?" he asked. "Watch." He dropped the leaf over the railing. I watched it flutter down to the water.

"Pretend the leaf is you, kid. And the river . . . it's life. The stream of life." He lingered on those last words as if they were of some profound significance. It seemed so obvious and so ridiculous to me.

I LOOKED down at the leaf in the water. It was rapidly being carried downstream by the current. Again he spoke. "See how helpless it is? Maybe it doesn't want to go downstream, but it has to. The current . . . it doesn't ask questions, and the leaf . . . it's helpless just like you, kid—and me."

"What are you talking about?" I almost yelled at him. He had been getting on my nerves. Maybe it was his voice, or what he said. I didn't know. It just unnerved me.

"That's why I laugh at you and your friends," he said. "It's funny. You don't want to face it. You want to hide. It's humorous. That's why I laugh." As he continued his voice became higher pitched and more emotional. He gripped the railing, and as he talked he seemed not to be talking to me as much as to himself.

"School, your friends, that girl—all those things, they keep you from facing it, don't they? It was the same way with me once." And then he laughed, and went on.

"Wasn't that I didn't want to face it. I didn't even know about it. And then they took me. I'm like that leaf. I didn't want to go. But what am I in this world, in this current? All that fighting and blood. And worse than that is the uselessness of it all. It's so useless, so reasonless." From then on his story seemed to be one long, sad reminiscence. He almost whispered it.

"You know, there were so — many of 'em. They didn't like it—or want it. Just like me. It's a hell of a thing. It was always so hot, and it never seemed to end." He paused, and then continued.

"You know, I'm a hero," he said. And then he laughed—ironically. "Yeah, I'm a hero. . . . You know what makes a hero? The ability to kill, a lot! Yeah, all you have to do is kill people, even when you don't know them. . . . Yeah, I'm a hero," he said, his voice trailing off into nothingness.

As he talked he was looking down the river.

The moon, temporarily victorious over the shifting clouds, sent a sparkling sheen across the mud-brown river water. I watched the moon's dancing reflections play upon his sad and now impassive face. It seemed so paradoxical—like his hands. Then he continued.

"But it's not me, now—it's you." He laughed again, but not as he had before. This was a sad, reflective laugh. "You're afraid to look at life. Afraid to look at the current and where it's going. Afraid to do anything about it."

He broke his story and stood there in silence for a few minutes. And then he went on.

"No, you don't want to fight. You want to drink milk shakes with that girl and kiss her good night. I don't care any more. And what's worse—I just laugh." He looked at me for a moment and then out at the water again.

"Look," he said, "the leaf's out of sight. It's gone. With the current."

And with that he left me.

I watched him walk over to the other side of the bridge and finally out of sight, the steady click of his metal-cleated heels growing fainter as he disappeared.

motive

UN-Paris-1948

This roundup of accomplishments of the first part of the third session of the United Nations General Assembly will be the starting point for the April reconvening at Lake Success.

WALTER W. VAN KIRK

THE FIRST PART of the third session of the United Nations General Assembly came to an end in Paris December twelfth. Among certain people there is a disposition to characterize the Paris session as a "failure." Such a conclusion is wholly unwarranted. In evaluating the work of the General Assembly, it is necessary to bear in mind what the United Nations is and, equally important, what it is not. The United Nations is not a world government, nor is it invested with the legislative or executive powers of a world government. It is not within the competence of the General Assembly either to adopt laws or to make decisions of a legally binding character. The General Assembly has been rightly referred to as "the town meeting of the world." The General Assembly makes recommendations. It does not enact laws. Much of the criticism of the General Assembly derives from the assumption that this body is something which, in fact, it isn't.

At San Francisco, when the United Nations Charter was signed, it had been assumed that the great powers would continue, in time of peace, the practice of cooperation with which they had waged war. It had been assumed also that peace settlements would shortly be negotiated with respect to Germany and Japan. Subsequent developments have proved how far from reality these assumptions were. The cold war has disrupted the one-time cooperation of Russia and the Western allies. The major peace settlements are yet to be negotiated. More than three years have elapsed since the cessation of hostilities. Not in all that time have the conditions of peace been established which were deemed at San Francisco to be so essential to the successful functioning of the United Nations. In the light of this fact, it is astonishing that the United Nations has not fallen apart.

It must be conceded that the first part of the third session of the General Assembly was unable to reach a definitive solution of the Balkan, Korean and Palestine questions. Nor was any advance made at Paris respecting the international control of atomic energy or the

multilateral reduction of conventional armaments. The General Assembly, however, provided a sounding board for a thorough discussion of these and other problems. The effect of this town meeting discussion was seen in the partial relaxation of tensions which at the start of the Assembly had occasioned much talk of war.

A brief summary of the major decisions reached at Paris follows.

HUMAN RIGHTS. The General Assembly approved the Universal Declaration of Human Rights. "It is the first occasion," said President Evatt, "on which the organized community of nations has made a declaration on human rights and fundamental freedoms, and it has the authority of the body of opinion of the United Nations as a whole, and millions of people, men, women and children all over the world, many miles from Paris and New York, will turn for help, guidance and inspiration to this document."

GENOCIDE. The General Assembly unanimously approved the Convention on the Prevention and Punishment of the Crime of Genocide. The International Law Commission was requested to "study the desirability and possibility of establishing an international judicial organ for the trial of persons charged with Genocide."

INTERNATIONAL CONTROL OF ATOMIC ENERGY. The General Assembly approved, forty to six, the recommendations contained in the first three reports of the United Nations Atomic Energy Commission. The Assembly then asked the six permanent members of the commission, the Big Five and Canada, to hold consultations in search of a basis of agreement on the international control of atomic energy. This action was in the nature of a compromise. The United States, Britain and France had been of the opinion that "no useful purpose" could be served by carrying on the work of the Atomic Energy Commission. The smaller nations, however, were not willing that the work of this important commission should be curtailed or disrupted at this critical juncture of world affairs. It was, therefore, determined that the Atomic Energy Commission should con-

tinue with its explorations.

REDUCTION OF ARMAMENTS. The Russian proposal for "the reduction by one-third during one year of all the present land, naval and air forces as a first step in reduction of armaments and armed forces" was rejected by the Assembly thirty-nine to six.

The General Assembly then adopted the resolution proposed by Belgium, which does three things: (1) asks the Security Council, through the Commission on Conventional Armaments, to continue the disarmament study to obtain concrete results as soon as possible; (2) recommends that the commission stress work on proposals for receiving, checking and publishing military information through the medium of some international control organ; (3) asks for a report on the work achieved by the next regular session of the Assembly.

During the course of the discussion certain Western delegations characterized the Soviet proposal as a propaganda stunt. The Soviet delegate countered by charging that the Western nations were piling up armaments in preparation for a possible war against Russia.

THE BALKANS. By a vote of forty-seven to six the Assembly warned that shipment of supplies from Greece's northern neighbors jeopardized peace in the Balkans, violated the Charter of the United Nations and threatened the independence of Greece. Accordingly the General Assembly called upon Albania, Bulgaria and Yugoslavia to cease giving aid to Greek guerrillas and to cooperate with Greece and the United Nations Special Committee on the Balkans in an effort to settle the Balkan dispute.

KOREA. Russian tactics in Korea were indirectly condemned by the General Assembly when that body by a vote of forty-eight to six approved a United States, China and Australia resolution recommending the recognition of the government established in Seoul (Southern Korea) as the only legitimate government of the Republic of Korea.

A Soviet resolution asking for the dissolution of the United Nations Temporary Commission on Korea was defeated forty-six to six. The commission had re-

ported to the General Assembly that the elections last May in Southern Korea had been in complete freedom and in accordance with the diplomatic methods. Delegates of the Western nations expressed the view that the Assembly's action would tend toward a stabilization of conditions in Southern Korea and make that area capable of resisting any encroachment upon its sovereignty. The Assembly resolution called for the withdrawal of troops "as early as practicable."

PEACE SETTLEMENTS. By a vote of fifty in favor, with none against and none abstaining, the General Assembly approved the Mexican appeal to the great powers to compose their differences and "to redouble their efforts in a spirit of solidarity and mutual understanding to secure in the briefest possible time a final settlement of the war and a conclusion of all peace settlements."

PALESTINE. Over Russian and Arab protest the General Assembly established a three-nation Palestine Conciliation Commission (France, Turkey and the United States) whose duty it will be to bring permanent peace to the Holy Land.

The Assembly resolution calls on the governments concerned to seek agreement by negotiations, either with the Commission or directly, and instructs the Commission to assist the governments to achieve a final settlement of all questions outstanding. The Assembly also reaffirmed the decision of a year ago to neutralize the Jerusalem area and place it under international control.

TRUST TERRITORIES. The General Assembly requested the powers administering trust territories to extend the educational facilities in their respective territories. The Assembly proposed that primary education be free and that access to higher education be "not dependent on means." The Assembly suggested improvement and expansion of facilities for training indigenous teachers and the possibility of establishing in 1952 a university in Africa for the people of the trust territories.

The Assembly again urged the administering powers to take all possible steps to improve the political, economic, social and educational advancement of the trust peoples and accelerate their development toward self-government or independence.

SOUTH-WEST AFRICA. For the third time in as many years the Union of South Africa was censured by the General Assembly due to the refusal of the Union Government to bring South-West Africa within the trusteeship system. The General Assembly adopted a resolution in which the view was again stated that South-West Africa should be brought within the trusteeship system.

CHILDREN. The United Nations Appeal for Children was extended indefinitely.

ly. The General Assembly designated the United Nations International Children's Emergency Fund as the administrative organ for the promotion of the appeal. Heretofore, the appeal for children had been an autonomous, nongovernmental agency.

OLD AGE RIGHTS. The General Assembly, without dissent, referred to the Economic and Social Council the Argentine Draft Declaration of Old Age Rights. The Economic and Social Council will examine the draft and report its findings to a later session of the General Assembly.

ECONOMIC DEVELOPMENT. The General Assembly took note of the fact that "the low standards of living existing in member states have had economic and social effects in the countries directly concerned and on the world as a whole, and create conditions of instability which are prejudicial to the maintenance of peaceful and friendly relations among nations and to the development of conditions of economic and social progress."

In line with this observation the Assembly approved four propositions aimed at promoting economic development in undeveloped countries. The Economic and Social Council was asked to give urgent consideration to practical plans for promoting economic development and raising

the standard of living. The International Labor Office was requested to arrange for the training of technical apprentices abroad. It is contemplated that technical training and assistance service shall be instituted by the United Nations Secretariat. This service, it is hoped, will enable undeveloped countries to obtain advice from teams of experts on development problems.

The International Bank was asked to take all possible steps to expedite the granting of development loans. The Economic and Social Council was asked to give prompt consideration to the creation of an Economic Commission for the Middle East.

Profiteering in food, black markets and food wastage were condemned by the General Assembly and measures were called for to end such practices and also burdensome taxes on food and inefficient food production methods.

Actions such as these by the General Assembly never get into the headlines of the daily press but they are of vast significance. In the doing of these things the General Assembly is assisting in the development of the social and economic conditions so necessary to the achievement of a just and durable peace. The United Nations is neither dead nor dying.

Echoes from ESCON

What marks our generation is anonymity. People feel themselves to be nameless. They don't know who they are, where they have come from, where they are going or what they should do. Some suffer from "catastrophic reaction," others drift into banality. To have a personal faith in God through Jesus Christ, to believe oneself to be a redeemed sinner, God's son or daughter, is to know who one is and what life is for. A sense of vocation is born. What therefore the Church in our time needs to do more than anything else is to put new meaning and content into the Christian religion.

—From the opening speech of the conference by President John A. Mackay.

Thus the choice for the university in the Western World is not, as is so often maintained by Christians and non-Christians alike, between secularism and the Judaic-Christian tradition. Secularism is only a temporary resting place, and we have already gone beyond that to the polytheism of an autonomous art, business, truth, politics, and the like. Such a pantheon is set in the midst of the relative placidity of the America of 1948. But when the winds of a really severe economic depression begin to blow or if ever we have to face the complete national despondency that bedeviled Germany in the thirties, then this pantheon will be seen for what it is, a house built on sand and no one will know, until it happens, what will be the terror of the forced unity of a national religion that might take its place.

—Dr. Arnold Nash, University of North Carolina—from a platform discussion.

The Student Christian Movements have lost their missionary power and are dead at the center. Look at some figures.

1920: 48,000 students in 3,000 classes under trained leadership studying the world mission of the church. This is one in six of every student in college.

Today: Probably not one in one hundred of the membership of our student Christian movements is in a study group on the world mission of the church.

1914-1920: 2,202 students sailed to take up lives of Christian service around the world. In 1947 there were 268 who applied only, much less sailed! During the first 25 years of student missionary uprising, boards were over-supplied with personnel. There were more people caught by the vision of service than boards could use. Today there are 2,400 jobs open and no people to fill them.

—Robert Bilheimer of the World Council of Churches.

ESCON with Econ and Icon

*at Lawrence, Kansas, in the closing days of 1948
showed students that an ecumenical conference needed to concern itself
with economics as well as personal religion.*

THE CHRISTIAN CHURCH is in the midst of another great reformation. This declaration by Robert Bilheimer of the World Council of Churches became the keynote of the Ecumenical Student Conference of the United Student Christian Council. For some twelve hundred students and adults at the University of Kansas the reformation became a living fact as they discovered that the great movement of this generation in the church is to be *one* in spirit through a variety of approaches to the realization of that spirit. Men may worship the same God, they may find unity in the ideal for living demonstrated in Jesus, but the approach to the worship of God, and the ways in which men express themselves religiously, will inevitably be as diversified as is the human temperament itself.

Focus for this revelation in Kansas was the communion service which came on the last day of the year. Three services were planned. Early in the week a group of students began to agitate for one service, suggesting that only one service was necessary. For the most part, these students had no understanding of the background of the sacraments in the churches in which the sacramental emphasis has been made. When the results of a questionnaire survey given to the students were tabulated, it was discovered that while students *wished* there might be one communion service, they were also of the opinion that they ought to have a right to worship as they pleased and, what is more, they ought to have the right to worship separately, if they wished to, at this conference. The experience at Lawrence did show to the students that, for the most part, they were totally unaware of the meaning and purpose of the sacrament, and it likewise gave them a new understanding of the meaning of "ecumenicity." For the present, at least, they discovered that we must all be one in major essentials, however much we may differ in our methods and in the approach we make to these essentials in our worship.

NOT less significant for the conference was the speech of Dr. George Kelsey of the Federal Council of Churches. (See page thirty-three.) His

analysis of the economic situation and the position of the church brought from the students an immediate demand for copies of his manuscript so that they might more carefully study and understand the diagnosis which he had made. Certainly the thousand students were one in their demand that the church do everything possible to stop compromise, and to look with new boldness and great concern at the disparity between the ideals it holds before its members and the economic system under which its constituency lives and on which it thrives.

In subconferences on personal faith, politics, the problems of the Christian in the university, and the ecumenical movement, the students went into greater details on all of these subjects. At "mincons" and Bible discussion groups, they looked at the fundamentals of their faith and their living processes. At fire-sides, held late in the evenings, students probed even more deeply into these ideas, adding to them the problems of the Christian faith in Japan, the meaning of the World Council, what one can do about campus evangelism, the World Student Christian Federation, foreign students and the world church, vocational opportunities in the world church, cell groups and religious drama. Still later, large groups of students sat discussing the reasons for the separate celebration of the Lord's Supper, and on one night, until the very early hours of the morning, though differing widely in conviction, they found common understanding on the subject of war and peace.

Perhaps no more wholesome thing could have come from ESCON than the experience of the diversity in thinking and working and the great unity in purpose. The very reality of the word "ecumenical" became apparent. The intense feeling about the failure of unity in the approach to the celebration of the communion could have been a disrupting influence, yet, before the week was out, understanding was more apparent. The values to be found in communion were uppermost in the minds of the students. The method of communing was left to the individual. Likewise, even though all the students believed implicitly in and

yearned ardently for peace, there was diversity in the thinking as to the best method to achieve it. But the pacifist and the believer in armed force sat down together and understood each other.

TWENTY-FIVE years ago the first interdenominational student conference met in Evanston, Illinois. Some six denominations participated actively. In the closing days of 1948, twelve officially organized student movements demonstrated the ecumenical spirit in a conference that high lighted unity in diversity, and that lifted up for student generations to come the important reformation which found concrete structure in the formation of the World Council of Churches at Amsterdam and in ESCON at Lawrence. The ecumenical emphasis should be the leading subject of discussion in student programs this next year. It will be reflected on the campus as groups learn to work together toward common goals. The most striking feature of the Lawrence conference was that while this emphasis gained momentum, the largest group to seek guidance and help were the students endeavoring to build a satisfactory personal religious life.

On the last morning of the conference, Dr. D. Elton Trueblood bade the students Godspeed with a challenge to each of them to make his Christian convictions real on the campus. This significant group of students can be the saving remnant. Certainly they can be the living witness of the new reformation.

ESCON will be remembered as a conference which again high lighted the individual student's search for grounding his religious life, and it will also be remembered as the conference which sought to find the meaning of ecumenicity in the midst of the denominationalized churches through which the student functions on the campus. Perhaps the structure of the bridge to arch this hiatus has now been planned. Lawrence, at least, showed how to lay the foundations. Students must do the building. A personal faith and a world mission in brotherhood—this might easily become the rallying cry of the new reformation.



Revolutionizing Relationships by Simple Service

is what a group of students under the A.F.S.C. accomplished in Mexico.

B. TARTT BELL

ONE OF THE DEADLIEST characteristics of the paganism that pervades our college campus life in America, in both church- and state-related schools, is an appalling self-centeredness. This peculiar spiritual isolation expresses itself on the personal level in the selfishness of the "I-first-devil-take-the-hindmost" principle, and on the international level in the rampant nationalism which contributes so directly to war.

None of us—excepting a few saints—knows for long real relief from the crushing burden of self-concern. Perhaps this is our natural lot, but is not this precisely the point at which the Christianity we claim has so much to say? In stark contrast to this evidence of our paganism, Jesus, in deed and in words, revealed his challenge that "he who would save his life must lose it." There is more than ample evidence to sustain his contention. For the moment, disregard the more philosophical implication, and consider only what has happened when people attempt to implement their professed Christian ideals of good will and brotherhood in active service to others. There is a "newness of life," wonderful to behold, that almost always appears.

It was my privilege this past summer to

be associated for almost two months with a group of 125 American college students serving in Mexico under the direction of the American Friends Service Committee. This group went south of the border, at its own expense, in a "friendly service in Mexico," to serve sacrificially the needs of fellow human beings. In the familiar work camp pattern—cooperative, democratic, simple living, physical labor at socially significant projects, daily religious discipline—these ambassadors of good will from the United States tackled some knotty, frustrating and extremely significant problems.

Two of Mexico's most pressing needs are health and education. Recent statistics released show her to be among the highest on the list of all countries of the world in her death rate. Hence the co-operation and direction of the Departments of Education and Health, in the various states in which the six work camps were located, enabled the campers to do work of real importance. After a brief three-day training institute held in the north of the country, six groups, varying in size from twelve to thirty-six, made their way to the scattered locations. Some worked only with the Department of Education in recreation-direction and

teaching English. Others, in addition to these responsibilities, worked in health clinics, assisted visiting nurses, labored in an antipolio campaign, repaired a rural hospital and worked in clinical laboratories. In the two-months' period, a strenuous effort was made in every way to identify ourselves with the common people. Since several groups were located in villages this came quite easily and naturally. A weekly open house, held in each unit, gave an opportunity for further enjoyment of the contacts made in the daily routine.

MY observations during the summer have led me to conclude that the experience of relating ourselves intimately with the struggles, sufferings and happinesses of the Mexican people will be the most deeply satisfying and enriching one many of us will ever have. The identification of self with persons of different skin pigmentation, language, nationality and heritage in a common struggle to help them solve their problems was wonderfully gratifying in spite of any small, immediate personal disappointments involved. This kind of pioneering alone will save us from spiritual stagnation, and will deliver us in part at least from our

motive

pagan self-centeredness and racial conceits.

One of our memories, that will live for a long time, is of a camper's quietly saying, "This adventure, more than anything I've ever been through, shows me how much we are products of our environment in outlook and attitude and how limited, narrow and selfish it has been."

The job of establishing creative, essentially Christian relationships is an extremely difficult one for *Norte Americanos* in Mexico. The first hurdle to be overcome is our fears and prejudices that have been fed for years by the movie and radio stereotypes of Mexicans as shiftless, sleepy, knife-carrying villains. The Christian answer is obviously a concern so strong for people that we are driven to adventure in human relationships with works of good will. There is no guaranteed Hollywood answer of virtue triumphant. However, one experience of Americans in Mexico suggests how our unfounded fears lead most of us around by the nose. An American doctor, who had established a practice in one of the cities of Mexico, was invited to join three Quaker representatives in a visit to a remote village in the mountains to explore possible sites for a work camp. "But," said the doctor, "you mustn't go up there, no white man has ever gone, and you'll get a knife in your back." The subsequent visit, minus the doctor's company, was marked with such a display of kindness and hospitality by the natives that it actually embarrassed the visiting Friends. Time after time, in a period of almost ten years of Service Committee operations in Mexico, this has been true. Real miracles have been wrought when we have had courage enough to be guided by our faith and not by our fears. Over and over, work campers who have volunteered to serve have discovered wonderful friendships in individual Mexicans whom they learned to know well. Barriers of languages and customs fade quickly into relative insignificance when one begins with a deep concern for the other.



A SECOND, and very high, hurdle to be cleared is breaking down the fears and prejudices Mexicans have of us "Gringos." Unfortunately, we have furnished too many good reasons, both in terms of high governmental policy in official United States action and in personal impressions by traveling Americans, to justify the feelings of distrust and dislike many Mexicans have for us. We have, as a nation and as a people, much to live down in Mexico. Such incidents as the outrageous shelling of Vera Cruz by United States gunboats have not been forgotten or forgiven and are not yet sufficiently overbalanced by acts of genuine friendship. And in few other places has the influence of American tourists been so corrupting. Particularly resented is the exportation of colored prejudice by brazen tourists who are unspeakably smug.

In this atmosphere, it is not easy for American college students to be accepted. It has often taken a considerable period

of testing before barriers of misunderstanding are lowered. The key to success has always been an insistence on working *with* people to help solve common problems that, at the moment, happen to be more theirs than ours—and always under Mexican direction. This approach has made a tremendous difference. Americans, when working at all, are usually seen in Mexico in the capacity of "bosses." American white college students burning garbage heaps and spraying DDT in an antipolio drive, or sweating away in drainage ditches or carrying bedpans in clinics under Mexican supervisors is a notable sight for their eyes.

We must not gloss over the difficulties involved in a reorientation of attitudes that are deeply ingrained. Intelligent planning and constant fellowship with God are necessary in addition to sacrificial devotion to the cause. American-Mexican relations will not be righted nor society redeemed overnight by the small Quaker program sketched here. It has been unimportant in terms of the actual physical accomplishment. Unskilled strangers have a way of being particularly inefficient. What is of supreme importance, however, are the relationships involved and the search to put them on a plane of Christian concern for persons as children of a common Father. The humility of simple service revolutionizes the old relationships and stands as a lighthouse along the way to the realization of God's Kingdom. If the search is for techniques, service to mankind is an immediately available, tested and satisfying answer. So long as this avenue is open, there is good reason to hope that we may yet build a decent world for ourselves and those who will follow.



We are happy to print Amber Van's statement as to why she is staying in China. Along with it we also publish a description of situations and needs of refugee students written by the student YMCA secretary in Peiping. The World Student Service Fund and the Peiping Student Relief Committee are two agencies that are working on this tragic situation in addition to the individual heroic work done by such persons as Amber Van. This is a project that needs immediate help. Individual students or groups wishing to contribute money to Amber can do so by sending it to the First National Bank, Thomasville, North Carolina, for deposit in the name of Amber Van. Money can also be sent direct to Peiping Student Relief Committee, 280 Natamen Street, East City, Peiping, China.

I AM STAYING IN NORTH CHINA

CHINA is in the birth pangs of a new age. Greed, corruption, profiteering, selfishness must go. Will materialistic communism with its economic determinism be the way, or is there yet hope of changes which will take cognizance of the value of a man, of the spiritual factors in his being? We do not know. We see some evidences of change in policy of the Communists, which, if genuine, give us reason to believe that we may continue to work. When we cannot carry on work in our usual ways, we can still live Christ. God's work of drawing men to himself, of calling them to repentance, and of saving and redeeming will never stop.

Because some Chinese colleagues have assured me that my witness can be useful and my remaining in China will bring moral strength and support to them and other Chinese Christians, I am staying.

Living outside of God's will, no matter what the physical comforts and environments are, is existence in utter darkness. I feel I am called to work in China. Sooner or later, around the world, Christianity everywhere must face the same challenge that we face now. It is here that I am called to make my witness and go on with confidence in God's power. Because God's will for me now seems clear, I am staying.

It is in the faith that with God nothing is impossible that I am staying. It is because he has so often cleansed my heart of bitterness, resentment and false pride, that I know he has the power to change the hearts of men in a mighty way.

It is my prayer that China may emerge into a new day of brotherhood and love of man for man and man for God. With confidence that God can refine us all by bringing us through the fellowship of suffering into a stronger faith, and thus glorify himself in his church in this land, I have made my choice to stay in China.

—Amber Van, Peiping, China

Situation Desperate-- China Opportunity

THAT OUR WITNESS MAY BE CLEAR

SINCE EARLY LAST SPRING, students of the Manchuria and Shansi provinces have been swarming here into the old capital, Peiping, to seek refuge from the civil war. The total number of refugee students is steadily increasing, and the latest investigation reports 15,320 students. Their ages range from junior high school boys to university students. Many of them have walked several hundred miles through the war zones, have lost all their personal belongings through robbery and have arrived here with practically nothing.

When they first arrived, many had to stay overnight under the arch of the city wall. Then, as more and more came, they were put up everywhere possible. They scattered all over the city, in the park, in the corridor of Confucius Temple, in deserted factories, and even in the famous Temple of Heaven. Most of these places are dark and damp and offer little shelter when it rains.

The Peiping Student Relief Committee has been giving all its time to meet the

emergency needs of these students. Since the government has helped to solve their food problem, we, of the relief committee, aim at the next big problem—medical care. With the help of professors and interns from the medical college of National Peiping University, we organized a medical service corps for the summer. They first "DDT'd" the camps, then gave cholera-typhoid inoculations; and at the same time gave free medical treatments to sick students. A bath service was also set up in cooperation with the Red Cross. Those with contagious skin diseases were given medicine after bathing. Movies and other recreational activities were arranged to break the monotony of much of the students' lives.

While the need is still here, and our own resources are much limited, we appeal to you for your sympathy and aid. We believe that the world is getting smaller and smaller, and your generosity will bring a deep sense of brotherly fellowship to the youth of China.

—Chao Fu San

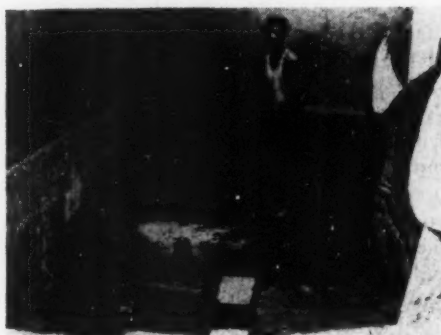


Chinese students found refuge under the wide porches of temples and other public buildings. Open to the elements, these living quarters are demoralizing because of their lack of privacy and of their inadequate protection against vermin, animals and human marauders.

Frantic Generation-- Future Hopeful

FRANKLIN WALLICK

THERE IS NO PLACE in the world where postwar disillusionment could have been worse than in China. For China, having suffered eight years of war with the Japanese, there has been an almost chaotic fate—civil war. For the hundreds of engineering and agricultural students who spent the war years in America, preparing to rebuild China after the war, the past three disheartening years



Toilet facilities such as these for a hundred students mean that living standards are pathetically low. Unsanitary conditions are the origin of much of the disease among refugees.

of civil war have been more bitter to swallow than anything else. It is weakness that China is inflicting upon herself, and the people who yearn for peace and a chance to build it are powerless. The deprived armies ravaging the countryside have guns, and the common people have no weapons that can stop them. The railroads that are blown up, the mines that are flooded, the rice stocks that are hoarded and the students that are arrested, all belong to this humiliating blur of civil war which decent people detest and abhor.

One lad, whom I knew very well in Shanghai, typified the desperate means some young people have taken to survive. He was working for the Chinese agency that handled UNRRA supplies. He used to criticize me for paying coolies more than the prevailing rate, because he said they got more doing manual labor than he got at a desk in a government bureau.

Tom's father had been a prominent supporter of Sun Yat-sen in the early days of the Chinese Republic. There was a rebellious streak in the family that Tom retained. At that time, I was somewhat sympathetic with the Chinese Communists, not because I liked communism, but because I was fed up with the corruption of the Nationalists. So I used to urge him to carry on the family tradition and join the Reds. He had tried to launch a cheap magazine that took men's fashion pictures out of *Esquire* to be used as illustrations of how to be well dressed. Later, Tom was caught stealing ball bearings from a government warehouse and was put in jail. After his rich brother bailed him out, I never heard from him.

Lin was a different kind of lad who has lived all his life in the northern extremities of Manchuria. He radiated with powers of leadership. He seemed always to rally other students around him. He had gone off to West China during the war, studied English and got a job with the American OSS to make parachute jumps behind the Japanese lines. When the war was over, he came back to Manchuria and worked with the American army again. He had cleverly picked up English in spite of the fact that the Japanese school authorities in Manchuria had prohibited it. In the army he got to know an American soldier very well who was able to talk his family, back in Minnesota, into paying Lin's passage to the States where he had been offered a scholarship. Later, after the soldier had gone home to Minnesota, Lin tried to get a passport to come to America to study. He could not be accused of shirking his patriotic duties. He had a good war record, and now it was time for him to complete his education. While the sons and daughters of rich Shanghai merchants and government officials piled on the boats leaving for America, Lin was still in Manchuria waiting for his passport. We used to have long talks about socialism. He devoutly believed that China must struggle for freedom, as well as economic security, and never become a

police state like Russia. Later, I got a letter addressed to my home in Ohio from Lin telling that he'd gone to join the communists and that we'd meet again.

JERRY was still another sort. We slept on the deck of a coastal freighter last summer with a group of students from Peiping, on our way to Shanghai. Jerry and I had had long discussions in college and had gone out to wonderful Chinese restaurants that served the hot Szechwan food of his native province. He used to quote in English extended passages from the *Communist Manifesto* to me. I used to quote from Koestler's *Yogi and the Commissar* about the inequalities in workers' incomes that I felt were indisputable proof of Russia's ideological betrayal. Jerry had peptic ulcers, and when our small freighter got in a typhoon, he was in agony, groaning in his bunk, wishing he were dead. Eventually we got to Shanghai and had a feast of fifteen courses at the home of one of the other students who had been on the trip. When I got back to Peiping later in the summer, I learned that the government had put Jerry on the black list, and that he had fled to the British colony of Hong Kong. Later we heard he committed suicide by jumping overboard on the way.

George stuck to Christianity as his center of hope. No excursions into politics for him. He was a senior in chemistry and had a scholarship to Columbia University. Unhappy about the state of China, he was convinced there was nothing he could do about it except to be honest. His Christian fellowship groups used to bother me because they seemed to do nothing except laugh and play games when they weren't singing hymns or having testimonies. They were all wonderful kids, but a little artificial. Then, during the summer, I stayed with George for a few days in south China, and he began to open up. He denounced the



Change of dressing in central clinic is a luxury. Most skin and surface diseases take their course without benefit of care.

government in vehement terms and hoped that by the time he got back from the States there would have been a house

(Continued on next page)

comings, it must be said to the credit of many American churches that they recognize this fact and, through their various agencies, do lend encouragement and support to the constructive activities of labor unions and to social welfare legislation. But on the negative side, it must also be said that the majority of American Christians, even in this socially conscious age, still believe that the world can be transformed through the sole process of the evangelization of individuals. It is certainly true that individuals must be evangelized; that, if life is to be made new, its source must be cleansed. But the point which I am endeavoring to make clear is that even the conversion of an individual is not a process which takes place entirely independently of cultural forces and conditionings. Conversion does not take place in a vacuum, but occurs in a social milieu and in an individual who brings to the experience some parts of the language, thought patterns, values, interests and biases of his culture. The converted individual is a valuable agent for the improvement of the environment, and, in turn, the improved environment is an important base for the occurrence of conversions on richer ethical levels. The issue for the church is not so simple as the choice between the evangelization of individuals or the transformation of society. It is not an either-or-matter; it is both-and. And since evil individuals will not give up any of their priorities and interests without a struggle, and Christian individuals can so easily blind themselves into believing that their unjust privileges are right, and likewise will not give up without a struggle, coercion is absolutely essential in a program of social transformation.

The fact that the individual is in part a product of the interests and biases of his class or group creates another task for the

church in an economically centered culture. The church must find ways to broaden the experiences of people so that their social imaginations may be extended. A Christian must be able to think and feel beyond the world of thought and feeling of the class to which he belongs.

In his interests, values and sympathies a Christian must belong to no class, race or nation, but to Christ. His horizon must be universal and his perspective the Kingdom of God. If the American churches would deliver people from their various antagonisms and biases, it follows that the churches must in the process disavow their own class, racial and nationality group structure. The divisions, cleavages and antagonisms of secular culture are so deeply imbedded in our churches that one wonders whether Christianity can ever become a world religion on western foundations. Against the background of our past and present plight, I regret to say that the task of offering practical suggestions as to how our churches may grow into a greater universality of thought and feeling is an exceedingly difficult one. To deliver people from attachment to class and group values and interests and generate in them the values of the Kingdom, American churches must become inclusive in their own life and structure, and must elaborate a program of Christian education based on the project method and directed toward the broadening of human experiences and sympathies.

Unfortunately, the problem of the dominance and direction of social policy by secular ideas and values does not arise only from the human weaknesses already referred to. This problem also arises from miseducation. American Protestant churches ought to demand the re-education of their leaders. Mr. Charles P. Taft, a layman and ex-president of the Federal

Council of Churches, in his presidential address during the recent Biennial in Cincinnati, said, "The churches are paying no attention to the two-thirds of the world in which the people in the pews live." One of the reasons why this condition exists is the blindness of ecclesiastical leaders as to the relevance of Christianity to the flesh and blood problems of life. In some cases they fail to see that Christian ethical idealism does apply, and in others they do not know how to apply it. They therefore rely upon the ideals of a secular culture and identify these ideals with Christian virtue.

Most graduates of Protestant theological seminaries are sociologically illiterate. They do not understand the dynamics and controls of social life. Considering these intellectual weaknesses of ecclesiastical leadership, to say nothing of moral weaknesses, one can readily see why the churches are paying no attention to the two-thirds of the world in which the people in the pews live.

All of the suggestions which have been made as to what the church should do in an economic culture point to one and the same goal—the Christian unity of civilization. The churches must provide the world with an all-embracing goal and purpose for all activity. This is the supreme social task of the church. Of course, we would not return to the mediaeval unity of civilization. That unity was too largely on an institutional and sub-Christian basis. But the church must create a new unity—a unity of the spirit and of life purpose. This new unity must be effected to the end that all social patterns, practices and interests, on the one hand, may be delivered from their source in group bias and their exaltation to the level of ends-in-themselves; and, on the other hand, originate in the mind of Christ and subserve the Kingdom.

FRANTIC GENERATION (Continued from page 45)

cleaning. He didn't have a passport yet, but had his passage booked for a sailing that would get him to San Francisco to make the train which would get him to New York City in time for the opening of Columbia.

JEAN was a real northerner. In China the people from the north have a slow drawl, and she was representative. She'd gone to a Christian high school that managed to evade closure by the Japanese when they occupied Peiping. The school was sponsored by Congregationalists who had encouraged a healthy amount of student agitation. Jean got the bug. She was not strong in speech-making, but her social convictions were deep rooted, and

you felt them when she talked. She was an avowed Christian Socialist, who supported the students when they went on strike last year against the American policy of rebuilding Japan. Last summer she plunged into the first work camp in China, helping to run a children's playground and build one of the cozy, mud huts that dot the countryside of China.

Where China's frantic student generation will go, only the generals who command the nationalist and Communist armies know. There is a ferment that promises better days, if it is not stopped before it matures. The good humor and dignity, which are the everlasting marks of the Chinese, may yet have their chance to live, and China may live in the future

as a strong and peaceful member of the world family of nations. China's Tom's, who go to jail for stealing so they can pay the debts on a fashion magazine, or Lin's, who take vengeance on the government that won't issue passports by joining the communists or commit suicide because Karl Marx is forbidden, may find heart in the Jean's who go to work camps. The creative force in the inside that starts work camps is pretty feeble. China needs a good government which will trust the energies of students, and all the Tom's and Lin's and Jerry's will agree on one thing: Christian North America must not deny the people of China a chance at good government in spite of what the global strategists may say to the contrary.

A second deadly sin to be avoided is that of spiritual snobbery. It is easy to feel a sort of pseudo-achievement as one tastes the values of the group. "How good it is to be a cell member" may become an exaggerated and dangerous reaction, particularly as it becomes associated with an unwarranted sense of self-satisfaction in comparison with others—barbarians outside the pale—who are not in fellowship cells. Georgia Harkness, in referring to cell groups, observes, "That self-love lurks in even our best enterprises is evident in the fact that such praying groups, which ought to be sources of humility and the democratic spirit, can become breeding grounds for the attitude of 'holier than thou.'" ¹⁰

Such pride is an unpardonable sin in worthy enterprises as well as in less meritorious pursuits. Each cell member would do well to take to heart the words of *The Imitation of Christ*, "Better it is to have a small portion of good sense with humility, and a slender understanding, than great treasures of many sciences with vain self-pleasing. Better it is for thee to have little, than much of that which may make thee proud." ¹¹

The danger of snobbery can be avoided by the cultivation of a proper humility. Each member even if he has no more spiritual grace than a certain amount of realism, will be conscious of his own shortcomings and appreciative of the attainments of others. Not freak fanaticism, but normal growth is the goal. The group must consciously avoid complacency, never becoming content with its spiritual attainments but always prodding its members to a greater advance. The Christian compares himself not with the generality of his fellows, but rather with the perfection of God. In such a comparison there is no room for pride.

Related to this second danger is a third, the temptation to exclusiveness. A cell, since it seeks to go beyond usual mass patterns, may become an isolated clique or an esoteric cult for the initiated only. At its worst, such a divisive spirit becomes schismatic, tempting a little group of self-satisfied "saints" to become less and less active in the program of the larger church, or to split with the more inclusive fellowship altogether. Having found life good in its snug little island, it cuts off trade relationships with the mainland—and thereby reduces its own habitation to desert.

Such a result is, of course, a contradiction of the spirit of fellowship. The genius of the cell idea offers several pre-

ventives for such a perversion. A genuine fellowship group is characterized by an evangelistic spirit, which makes it always hospitable to new members, until as rapidly as possible the entire fellowship of the church shall participate in multiplied groups. Such an outreach of spirit makes a group inclusive instead of exclusive. As a second corrective, where there are several cells in the same congregation, it may be wise to rotate membership periodically to avoid the growth of too strong in-group feelings. While too brief association allows only a truncated experience of fellowship, too long association in a small group may produce a clique. A third preventive of such a result is the maintenance of a close working attachment to a larger group, the local and the ecumenical church. Such a relationship emphasizes a cosmopolitan rather than an ethnocentric spirit.

The cell emphasis may be misinterpreted not only as a separation from the larger Christian fellowship, but also as a retreat from the world. In a perilous age the temptation is strong to search for a monastic type of private mysticism, unrelated to life. A soul-titillating experience before some sheltered fireside is sometimes substituted for the full demand of the gospel. Such spiritual sensuality is a gross distortion of the fellowship ideal. Groups ought to become cells of the concerned, more tenaciously identified with the needs of society because of the spiritual experience of the group.

Cell members ought always to recall that the attempt to gain solitary sainthood is self-defeating. It may seem simpler to become a celibate saint without the family obligations imposed by clamoring children or to become a twentieth-century anchorite carefully screened from

the turmoils of strikes and lynchings and wars. But sainthood is not found along that road. Full spiritual growth, on the contrary, requires identification with the common life. Transforming rather than avoiding the world is the vocation of the religious man.

The writer of *The Imitation of Christ* was certainly wrong when he quoted with approval the words of Seneca, "As oft as I have been among men, I returned home less a man than I was before." ¹² St. John of the Cross more correctly made effective compassion for fellow men one of the two wings on which the soul is able to rise to God. "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." (Matthew 5:23-24.) Spiritual growth and social action are inseparably joined. Beware of the attempt to put them asunder.

A sixth and final warning may be briefly stated. No one ought to think of fellowship cells as a panacea. Indispensable as they may be, such groups alone will not cure the dangerous disease that has settled upon us. Also needed is further attention to the more common procedures of congregational worship, religious education, evangelism, missions and social action. Cells ought to enrich rather than displace any of these emphases. The church now requires the introduction of new elements to meet changing needs, but those novel features are many. No one proposal can claim to monopolize the attention of creative churchmen.

All of these are possible dangers in the use of fellowship cells. None of them, however, is inevitable. To list such perils is not to question the validity of the group process. It is rather to make this process more fruitful. Recognition of rocks and shoals makes possible steering a more certain course to safe anchorage.

In comparison with the potentialities of cell groups, their hazards become relatively insignificant. The values which they promise to individual members, to the church, and to society as a whole are so great that we may embark with enthusiasm on the adventure of group experience. Here again we may recapture the power which has broken into the world through the great reformation movements of history. Both for the revivification of his church and for the redemption of his world, here is one vehicle which God may use in our time for the realization of his major purposes.



¹⁰ *Prayer and the Common Life*, New York: Abingdon-Cokesbury, 1948, p. 108.

¹¹ Thomas a Kempis, *The Imitation of Christ*, New York: Grossett and Dunlap, p. 137.

¹² *Op. cit.*, p. 52.

AUDIO-VISUAL AIDS

Operation J-3 is under way. And the story of this remarkable expedition of more than forty young people to Japan and Korea is now available in the form of a film strip with a recording for showing to college and youth groups across the country. The title of the film strip is *Operation J-3*.

A year ago Alice, Bill, Keith, Mary and the rest were in college or at work, still not quite sure of what they were going to do with their lives. All of them wanted to accomplish something significant in a world turned upside down by hate and war. But just where they could take hold was not clear.

Then, through *motive*, Wesley Foundations and student leaders, they heard about Operation J-3. Today they are in Japan and Korea helping to reconstruct nations. How this all happened is the subject of the film strip *Operation J-3*, which has just been released by the Board of Missions and Church Extension.

Dr. T. T. Brumbaugh, formerly with the Wesley Foundation at Harvard, later with the Wesley Foundation in Tokyo, the present Board of Missions secretary for Japan and Korea and well known to student groups in the United States, was making an official visit to Japan a few months ago. While he was there, Japanese Christians asked him for the immediate assistance of a number of missionaries—not to rebuild the rubble of destroyed cities, but to work with the youth of the nation as they grope their way toward democracy and Christianity.

Dr. Brumbaugh transmitted this message to Dr. R. E. Diffendorfer, executive secretary for the Division of Foreign Missions. Dr. Diffendorfer began the development of an interdenominational plan for sending an expedition of nearly fifty young people to Japan. He laid the problem before the personnel secretaries, Dr. M. O. Williams and Miss Katherine Bieri. Would young people be willing to go to a war-ravaged country on a three-year subsistence basis? Would they be willing to promise not to marry during this term of service? This had to be found out.

The personnel secretaries interviewed people in colleges and youth groups. The response was beyond their highest expectation.

The story of the plan was told in *motive* and in other church periodicals. It became the subject of discussion in student groups and in youth fellowships.

BY the summer of 1948, the members of the unit had been selected and commissioned. They met then for a six-weeks' intensive briefing on the work they were to do. Professors of Teachers College at Columbia University gave them expert guidance in the teaching of English; one of the places the J-3's can best touch the youth of Japan is in the classroom. Japanese scholars gave lectures on the culture of their native land. The spiritual foundation for all Christian missionary activity was presented in a series of lectures and discussions.

Meanwhile, the members of Operation J-3 were broadening their world outlook in a number of other ways. They visited the Japanese Methodist Church in New York City; they attended services at the largest Negro Methodist Church in Harlem; they even learned something of the art of Japanese cooking and how to eat the results with chopsticks. And all the time, because of the deep and abiding friendship they had one with another, a fellowship was being established which will continue for the rest of their lives wherever they go. Before they sailed for Japan, the story of Operation J-3 was known throughout The Methodist Church, and members of the unit were invited by a number of churches to tell about their plans.

This, in brief, is a summary of the pictures in the film strip; they are not merely a collection of snapshots; they were taken by professional photographers for this specific production.

The narration, by an outstanding announcer, is recorded; the musical background is by a well-known radio organist. One interesting feature of the recording is the testimony, in their own words, of some of the members of J-3 on why they are going to Japan.

To show the film strip, the equipment required includes only the following items:

1. A film strip projector, such as SVE, Viewlex, Golde or any small projector which will show film strips.
2. An ordinary phonograph with enough volume so it may be easily heard by the group seeing the picture.

3. A screen which is large enough to show a picture suitable for the size of the audience. (A four-foot screen is sufficient for twenty to thirty people. Since all the pictures are horizontal, a square screen is not necessary.)

With the film strip and records comes a manuscript which the projector operator can read as the records are played. He will turn the film strip through the machine and bring up a new picture at the points indicated on the manuscript, so that the pictures and the words and music are properly synchronized. This is very easy to do, but it should be rehearsed once or twice to insure a smooth production.

There should also be a phonograph operator. The person who runs the projector should not try to do both jobs. In the first place, the perfect coordination of film strip and record, though possible, is a bit difficult for one person to achieve by himself. The pause which inevitably occurs when the records are changed becomes even more noticeable if the pictures are not immediately shifted when the new record begins to play. In the second place, the phonograph speaker should be in the front of the room by the screen, not at the rear by the projector. Unless one is equipped with an extension speaker to his phonograph turntable, considerable running back and forth for the operator would be required. All the phonograph operator needs to do is to be sure that he has the records in the proper order, and that he turns them quickly and smoothly.

Operation J-3 is an unusual report about an unusual project. It should be of great interest to college and youth groups for program material or discussion purposes to show what can be done to help rebuild the world.

Order *Operation J-3* from the branch of The Methodist Publishing House serving your area or write to The Methodist Publishing House, 740 Rush Street, Chicago 11, Illinois. The rental price for the film strip and records is \$2.50.

—Harry C. Spencer

BOOKS

Thinking Christianity by W. Burnet Easton, Jr., Macmillan, \$2.50. An intensely interesting book

motive

presenting Christianity as a religion of vital meaning today, with practical counsel as to its practice. Excellent chapters deal with "Thinking Christianly about Death," and "Thinking Christianly About Evil and Suffering." Buy it!

The Africa of Albert Schweitzer by Charles R. Joy and Melvin Arnold, Beacon Press, \$3.75. A fascinating collection of splendid photographs and text portraying the on-the-scene work of perhaps the world's most famous missionary doctor. The best popular presentation of this man and his job.

Young Laymen—Young Church by John Oliver Nelson, Association Press, \$1.75. Another of those good Haddam House books has come from the press, this time an encouraging story of young adults—like you—who have found new faith, friendship and creative thinking in the Christian Church. An excellent book for the just graduated from college student, or the senior who wants to plan a life that's solid in its foundations.

Doors Into Life by Douglas Steere, Harper, \$2.00. This volume examines the works and the authors of devotional classics. The five classics are: *The Imitation of Christ*, de Sales' *Introduction to the Devout Life*, Woolman's *Journal*, Kierkegaard's *Purity of Heart*, and *Selected Letters* of von Hugel. This is a testimony to the value of devotional reading which will probably encourage many to read for the first time these great works.

Bold Galilean by Legette Blythe, University of North Carolina Press, \$3.50. A newspaperman writes a novel of the time of Christ. Better than many in the same class.

The Lutheran Church and Its Students by Markley, Muhlenberg Press, \$3.00. A historical presentation of Lutheran work with students.

A Program Book for Student Christian Associations by Fern Babcock, Association Press, \$1.50. This standard reference work is now in its third revision, and of course contains much excellent material.

Road to the World Republic by Harris Wofford, Jr., Federalist Press, no price given. The founder and first prexy of Student Federalists, now a part of United World Federalists, has written a good pamphlet on policy and strategy for federalists.

The Discipline of Prayer by Tritton, Pendle Hill, twenty-five

cents. The Quaker approach to a prayer-life.

Christian Missions Meet the Cultures of East Asia by Cressy, Friendship Press, fifty cents. A brief introduction to just what the title says.

—Don A. Bundy

DRAMA

The University of North Carolina is engaged in a plan to depict the history of the Cherokee nation in a drama which will be presented next year. A huge outdoor theater, with a stage built of native stone, is being constructed to house this drama at Cherokee, North Carolina.

Warner Watson, head of the Regional Theater Service of the American National Theater and Academy (hereafter to be mentioned simply as ANTA), recently visited Texas and reports a tremendous enthusiasm for the theater, especially observable at the University of Texas and Baylor. Plans are being made for expanding drama activity at Southern Methodist University.

College theaters which have appealed to ANTA for guest stars to appear in their productions include the University of Wyoming, Rollins College and Temple University. The University of Kansas City opened its new drama department with a production of Maxwell Anderson's *Elizabeth the Queen*. Jane Cowl appeared as guest star. Carol McComas was the visiting star for the production of *The Glass Menagerie* at Augustana College, Sioux Falls, South Dakota. Robert Snook, the director of the play, reports in the newsletter published by ANTA, that "The production was very successful. . . . I only hope that we can live up to this standard set for us." Miss McComas' viewpoint is interesting; she declared, "I always said that the difference between an amateur and professional actor is the union card, and these young people have proved it. Living on the campus was fun."

The Servant in the House, by Charles Rann Kennedy, is available for amateur players upon the payment of fifty dollars' royalty for each performance to Samuel French, 25 West 45th Street, New York 19, New York. It still reads

excitingly, although the vicar's niece is too incredibly naive and gurgling for 1948.

After a delay of days, which caused a great deal of wit to be expended on the title, *Anne of the Thousand Days*, Maxwell Anderson's drama of Anne Boleyn opened in Philadelphia on a practically bare stage. There are rumors that one of the greatest rows in theatrical history caused it to be put on with this stark simplicity. The play spans ten years, and the scenes flit from Hever Castle to Windsor Castle, in and out the King's closet, from the nursery at Windsor to the hunting pavilion, winding up in the Tower of London. The imagination of the audience comes panting after the scene changes, partially placated by the costumes and the Holbein portrait onstage which is Rex Harrison. Act I, we are told, is "as remembered by Anne"; act II, "as remembered by Henry"; and act III mingles their remembrances. It is a question as to whether this frame helps or hinders the play. Certainly it slows it to tedium at times and neither Anne Boleyn nor Henry VIII were tedious persons. Indeed, this chronicle of amorous sentiment and plain statement would have gone along more dashing in character without all the psychological sashaying in the skulls of the protagonists. In this drama of a queen, who was set down as a child in one of the most dissolute courts in Europe, one keeps wondering where historical fact and the dramatist's fancy part company. Who really knows the real Anne? The historian or Maxwell Anderson? But of the real Henry, all is told in a curtain speech of Anne's. Henry VIII, "bluff King Hal," with a spark of nobility and kingly conscience within his bosom, died long before they laid him in his grave. But it was all so "far away and long ago."

Greater expectation awaits Maxwell Anderson's adaptation for the stage of Alan Paton's novel, *Cry, the Beloved Country*. This work should be tremendously moving and timely. A musical setting is to be supplied by Kurt Weill.

William Gardner Smith, twenty-year-old author of *The Last of the Conquerors*, reports that his book on the Negro troops in Germany is to be adapted for the stage and will be offered next year. This should console those who regret the closing of *Set My People Free*.

—Marion Wefer

COVER ARTIST



Earl Saunders has achieved something special in *motive* distinctions in that he is responsible for two cover designs in one year. This month's cover was the original contract, but when Earl sent in sketches of what he intended to do, the cover for October seemed so right that we shifted plans and substituted one of his sketches for that month. We have a feeling that this month's cover will fit into our groove in stimulating discussion about the Zodiac. *Pisces* is a noble sign as far as religion is concerned. It has relationship to the Hebrew people as well. So we present an astrological sign and a constellation! The astrologer-artist had a complete biographical write-up in October. He stopped in his breathless rush at San Diego State College, where he is a senior, to write that he had a display to arrange for a speech class, a talk to write on designs used in drapery and upholstering fabrics, a modern house to construct and a book to bind! He confided that he would like to chuck everything and paint a picture. When we replied to his letter, we suggested that he ought to follow his wish and paint the picture. Having seen his art work, we are sure of this!

CONTRIBUTORS

Robert Hoffman Hamill has completed the manuscript of his book on a Christian in the university which will be one of the study books for the fourth quadrennial student conference to be held next December. *Erstwhile Skeptic*, he is now minister of Grace Methodist Church in Burlington, Iowa.

McMurry S. Richey is the director of Methodist student work at the University of Houston, Texas, where he is also teaching Christian social ethics. A graduate of Duke University and the Duke Divinity School, he has been both a pastor and a director of religious education in North Carolina. He came to his present position in 1947.

Horace E. Hamilton makes his third appearance in *motive* with his poem, *Not Yester-*

day. He is at present teaching English at Rutgers University in New Brunswick, New Jersey.

Noma Souders Wilken and her husband, Fred, have assisted Herman Beimfohr in Methodist student work at the Wesley Foundation of the University of California at Los Angeles. A graduate of UCLA, Noma has been active in student work in Southern California. She was at one time on the student editorial board of *motive*.

Eleanor Mohr sent us her poem from Morningside College in Sioux City, Iowa.

Sam L. Laird is director of religion and social life at Emory University, Atlanta, Georgia. A graduate of Emory, from which he also obtained his divinity degree, he is state director of the Georgia Methodist Student Movement.

William C. Finch is administrative assistant at Southwestern University in Georgetown, Texas.

Alvin Pitcher is associate professor of religion and director of the Christian emphasis program at Denison University at Granville, Ohio, where he also does most of the speaking for Deni-Sunday, a unique venture in a church-school class for students. He is a graduate of the University of Chicago.

Harvey D. Seifert has completed his manuscript on cell groups which also will be used as a study text for the forthcoming National Methodist Student Conference. The book, however, has values for a larger reading public and will be the standard work on fellowship groups. He is assistant professor of Christian ethics at the Graduate School of Religion of the University of Southern California.

Lyman L. Bryson is professor of education at Teachers College, Columbia University. He has written extensively on education, his latest book being *Science and Freedom*. He is counselor on public affairs for the Columbia Broadcasting System.

Richard A. Florsheim's work has appeared in the May, 1947, issue of *motive*, and his art work will be the subject of a special feature in the March issue of this year. His work has been exhibited in galleries in this country and abroad. He has had a recent one-man show of paintings and lithographs at the Joseph Luyber Galleries in New York City.

Joseph Joel Keith is managing editor of the project, *Poetry Awards*, which has been established to support the best in poetry and to give awards to young poets. His own poetry has appeared in many leading periodicals.

George Kelsey came to his present position of associate secretary of field administration for the Federal Council of Churches from Morehouse College where he headed the department of religion. His divinity degree is from Andover Newton, and his doctor's degree is from Yale. The article we publish is the text of a speech that he gave at ESCon at Lawrence, Kansas, in December.

Charles F. Kraft, professor of Old Testament interpretation at Garrett Biblical Institute, continues his series of definitive articles on the prophets.

Newton Thornburg is a sophomore at Illinois Wesleyan University where he is majoring in art. We wish we might publish our correspondence with him for it would be an illuminating chapter in a discussion of creative writing.

Walter W. Van Kirk is secretary of the Department of International Justice and Good Will of the Federal Council of Churches. Well known as a radio commentator for his *Religion in the News*, he is the author of many books on religion and world affairs. He attended the United Nations meeting in Paris, and the article we publish is a summary of the actions of that body.

B. Tarrt Bell is area director of the Southeastern regional office of the American Friends Service Committee. He is a graduate of Tulane and also has degrees from the University of Chicago and Columbia. He was an AFSC delegate to the International Pacifist Conference which was held in India in January of this year.

Franklin Wallick is teaching English and history at the Peiping American School and is correspondent for International News Service. He studied at Antioch College and the University of Chicago. He is a member of the Church of the Brethren.

ARTISTS

Francisco Goya (1746-1828) is one of the most famous of the Spanish painters. After an early life spent partly in Italy, he returned to Madrid to become a director of the Academy of Arts and a court painter. His portraits of the sovereigns of Spain are among his noted works. His interpretations are lifelike, brilliant and strong. He painted the contemporary life of his country with satire and simplicity. When the French Army committed atrocities in Madrid, he drew the etchings which were later to make up the collection, "Disasters of the War" (see *motive*, March 1948). His work consists of paintings, etchings and lithographs.

Robert Hodgell, free-lance artist in Madison, Wisconsin, has had four one-man shows and his work is included in the permanent collections of the University of Wisconsin.

A. Reid Winsey is head of the Department of Fine and Applied Arts, DePauw University. He has studied at the University of Wisconsin and Yale, while his art work has been done at the American Academy of Art in Chicago and with Thomas Benton. He taught art and art history in American army universities in Europe. He has had work in *Glamour*, *Science Magazine* and *Colliers*. His pet project at the moment is his manual on freehand drawing to be called *Push That Thumb Tack Way In*. Summers Mr. Winsey spends in Europe conducting college students to places of interest. Any student interested in a European summer trip should write to Mr. Winsey at DePauw. This is a chance for congenial travel with expert guidance.

Ben-Zion, born in the Ukraine, was an art student in Austria for two years. Later he prepared for a rabbinical career and engaged in Hebrew letters from 1917 to 1931, when he turned to painting. He has exhibited at leading galleries in this country and abroad and has been represented in traveling exhibitions with various groups. He is a member of the United American Artists and Artists Congress. He is the author of poetry, drama and fairy tales in Hebrew.

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